THE ARYAN PATH

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.

—*The Voice of the Silence*

VOL. XIII APRIL 1942 No. 4

THE POWERS LATENT IN MAN

The waking consciousness of man is not inaptly figured by the searchlight's beam on a night of velvet blackness. The limited sphere which it illuminates, and which seems to the man the only reality, is an infinitesimal segment of boundless space, brought into visibility by the focusing upon it of the light of mind. The ancients recognised other potentialities in man than this beam of direct light which brings only objects at a limited distance, of a certain size and of a given density, within the range of vision. The telescope for overcoming distance, for conquering space by bringing far things near, the microscope for transcending the limitations of dimension, making the infinitesimally little large enough to see, the X-rays, lifting the veil of density and breaking the illusion of solid, immobile matter—we think of these as modern inventions or discoveries. Their spiritual and psychic counterparts, however, were well known in antiquity as among the powers latent in man; though nowadays the inner nature of the average man is as blind as is the *Amphioxus* in the ocean, that, lacking the senses possessed by the other creatures of the deep, does not see the shoals of them that surround him. Insistently and disturbingly, however, phenomena whose producing cause is veiled press upon man's attention, clamouring for explanation, challenging his trim horizons, hinting at possibilities of flights of consciousness that make him restless in his snug cocoon.

Since its great upsurge nearly a century ago, interest in the phenomena of mediumship and of psychism has never died out. Orthodox fulminations and scientific ridicule and denial have only fanned the flame. In this issue we bring together three contributions more intimately related than may be apparent on first sight. For, once extra-sensory perception, which science is rather belatedly investigating, as Dr. J. B. Rhine reports, is proved beyond a doubt, the way will be open to fruitful exploration into the inner nature of

man and the *laws* of the occult forces involved in superphysical phenomena, including those of the séance room.

Dr. Rhine's investigations in parapsychology at the Duke University (U. S. A.) have already produced a mass of proof of the existence of superphysical powers in man and have stimulated scientific discussion and parallel studies elsewhere.

Spiritualism (better, Spiritism), with the recent developments in which Mr. J. D. Beresford deals, must be credited with seeing something at least when the majority were still firmly denying, with eyes tightly closed, that there was anything to see. But there has never, perhaps, been a more impressive demonstration of the indispensability of open-mindedness in the search for truth than modern Spiritism has afforded. The premise, "it must be so," makes inevitable the conclusion, "it is so." Similar effects may be produced by a hundred different causes, but the Spiritists' premise that any and every psychic phenomenon must be ascribed to discarnate human intelligences has served as blinkers, closing their mental vision in all other directions.

They were absorbed at first, like children with a new toy, in the phenomena themselves, but, as the novelty wore off, wonderment gave place, to some extent, to curiosity and ratiocination, and they did attempt to work out a philosophy, though, having to fit arbitrarily into their frame of preconception, the picture is woefully incomplete. It may be possible, in a curtained room, to convince oneself that the only electricity is that which flows decorously over the wires and into one's waiting lamps, while outside the free lightning laughs at dynamos, and yet works under law; just as the power of the purified and developed human will to produce phenomena deliberately, transcends the "powers" of the helpless medium, by contrast but a pitiable tool.

The third related contribution is Mr. Osoinach's review of a book based upon mediumistic pronouncements, *The Unobstructed Universe* by Stewart Edward White. None who has read Mr. White's *Credo* could question his own competence to evolve such theories as those propounded in this newer volume. The medium, for all that can be proved to the contrary, may have involuntarily read Mr. White's own thought and given him back the result, neither better nor worse for its putative supernormal origin, the theories put forward having to stand or fall on their own merit.

Psychic studies are important. It is most desirable that the West should awaken to a truer concept of man's nature and powers, but the investigators are evoking forces they do not yet know how to control. The psychology of the ancient East could give them valuable leads as well as warnings which they would do well to heed.

Mr. Beresford's survey closes on the mild negative warning that those

who resort to Spiritistic circles can not hope to learn the whole truth. We would erect a positive danger signal. *Mediumship is a disease;* in its grossest form, that which produces physical manifestations, it is highly infectious, a serious menace to mental and moral equilibrium. It is not in the séance room that the beloved dead can ever be contacted, but only by such purity of life and of thought as will open up the living to their beneficent subjective influence.

THE PRESENT STATUS OF ESP

It would appear off-hand that the simplest way to find out whether extra-sensory perception, or ESP (clairvoyance, telepathy and the like), occurs would be to have one's banker lock up something in his vault and then ask persons suspected of having this ability to identify and describe the object thus concealed. Or, to put the telepathic type of ESP to a real test, require the ESP suspect to discover in advance, for example, about third terms and Blitzkriegs.

It will be recognized at once, however, that if the occurrence of extra-sensory perception could be demonstrated so easily as by the bank-vault method, it would long ago have been done, probably with a thousand variations, and there would be no question remaining as to its reality. This is to say, then, that all such simple procedures for testing whether ESP occurs must be dismissed at the start as unsuitable.

On the other hand, one may reasonably inquire why indeed the question of ESP is raised at all if such simple, straightforward procedures have failed to establish its actuality. Why does the problem of extra-sensory perception persist? What has enabled it to penetrate so wide and varied a range of the intellectual life of men? For almost all the recorded religious doctrines have assumed some extra-sensory mode of perception and communication. Many philosophers, from the ancient Greeks to Schopenhauer, Fichte and Hegel, have embedded in their rational systems the assumption of extra-sensory perception, and during the last sixty years the question has worked its way, first through psychic-research societies and later through psychological laboratories, into the forefront of scientific inquiry.

The question whether there is such an ability as ESP is being asked today in the class-rooms and laboratories of psychology because of numerous unusual perceptual ("psychic") experiences for which there is no psychological explanation. Whether we read the reports of ancient historians, such as Herodotus, or those by anthropologists describing primitive peoples of our own day; whether we look into the published

accounts of case studies of prominent psychiatrists, such as Freud, or into the records of the several psychic research societies, we find instances of spontaneous personal experiences suggesting perception under conditions which would not allow any of the known senses to function—in brief, of extra-sensory perception. Such experiences are relatively common and are confined to no special group of people or period of history.

The most common of these spontaneous experiences of ESP are often called hunches and intuitions. Very common also is the dream in which is experienced either a state of mind similar to that of a distant friend or relative or a scene or occurrence that could not be rationally inferred or sensorially perceived. There are, too, visual and auditory experiences that appear to be hallucinations but which convey reliable information of events beyond the sight and hearing of the percipients. Such experiences are sometimes associated with practices of an occult or religious nature and in some instances have the appearance of being induced by certain ceremonies and preparatory methods, but there is no such thing as reliable demonstration and control. The phenomena are spontaneous.

Accordingly, although a great deal of effort has been given to the classification and evaluation of the several collections of case studies of this nature, very few people have been convinced by such results, and scarcely any impression has been made on the psychological profession. In general an individual who has a spontaneous experience of ESP is himself deeply impressed by it, but he has difficulty in impressing others to an equal extent. Even when hundreds of such cases are collected and a certain general resemblance is observed throughout the lot, there is still the usual difficulty of accepting the incredible on mere testimony, however good.

Why extra-sensory perception should *a priori* seem so improbable to men of science today is itself worth a paragraph to explain. It is not because there is any reason known why ESP should be regarded as impossible but due simply to the fact that when ESP is subjected to the same general type of test standards under which sensory perception occurs, it generally fails to appear. We would naturally expect any new means of knowledge or communication to work like those modes of perception which have already been demonstrated to work, and if it fails to do so, we equally naturally conclude that there is nothing to it. Scientific men have been accustomed to test the reality of a newly claimed principle by quantitative demonstration and by reproduction of the phenomenon on demand under experimental conditions. When, therefore, long before the dawn of experimental psychology as such, claims of unusual and extra-sensory modes of perception were met by sceptical demands to produce the phenomenon at a given time and place and in a

given way, failure to do so was taken as adequate proof that the claim was wholly unfounded.

In fact, had it not been for what is called *statistical method* it is very probable that this is where the question of extra-sensory perception would have rested indefinitely. It is evident that, if a phenomenon is spontaneous and its recurrence can not be controlled when it is put to the test, it will be difficult to ascertain by personal estimation alone whether the results that occur are due to chance or to the principle in question. A good method of measuring chance, then, is a basic essential to any real test of the hypothesis of ESP. The instrument that does this and thus permits the scientific investigation of the subject is the mathematics of probability and its application in statistical method.

Shorn of technicalities unnecessary for such a discussion as this, statistical method, as used in the testing of extra-sensory perception, is really very simple. The experimenter wants to give the person acting as subject a number of tasks or tests to perform. He knows that the subject cannot off-hand and of his own volition make a long series of successful responses on demand, or else there would no longer be any need to experiment. He knows that there will be erratic flashes of ESP ability if the subject is successful. He does not know when these flashes will strike and accordingly he gives the subject a long series of tests hoping to collect a number of these uncontrollable flashes of ESP. The person to be tested is asked to identify or to describe cards or other objects that are concealed from the senses of vision and touch. He may call out his responses or write them down or perhaps indicate by pressing a key or by pointing to an indicator just what he thinks the symbol or card may be; or he may be given objects to match (a deck of cards that is to be matched against key cards—one of each suit). Regardless of which of these methods he follows, he produces a number of hits and misses as shown when his calls are checked against the actual cards they were intended to identify.

The question that first arises is the percentage or score that would be expected by chance alone under the circumstances. This is readily determined by methods that are already very old, having been devised by mathematicians centuries ago to enable gamblers to estimate the probability of winning or losing. After the most probable number to be expected by chance is obtained (if cards are used, this is done by dividing number of trials by number of suits or chances per trial), this can then be compared with the actual number of hits obtained by the subject and the difference or deviation from the mean chance expectation is a figure which can then be evaluated. (*E.g.*, if a 25-card deck with five suits is used, 5 is the mean chance expectation for one run through the pack. If there are 9 hits the deviation is 4.)

There are methods for measuring this deviation that are now venerable and undisputed. By means of these methods a good approximation can be made to the probability of obtaining a given set of results by chance alone. If the probability is sufficiently small (say, representing a chance of less than 1 in 150), the result is arbitrarily said to be *statistically significant* ; that is, something not attributable to chance is said to have occurred in the production of the result.

Not all of those who have experimented with ESP have understood this primary requirement of determining whether the results are explainable by chance. Some of them, as might be expected, were unfamiliar with the methods of measuring probabilities, and these set out to test for ESP with methods as simple and direct as the bank-vault method. Their assumption, presumably, was that if they obtained results sufficiently striking, there would be no question of chance raised. Very often the results were indeed striking. (See for instance *Mental Radio*, by Upton Sinclair.) The experimenter would select a number of objects which he would then ask his subject to attempt to describe, presumably with all possibility of sensory communication eliminated ; or the experimenter's assistant, or agent, would be asked to make drawings of freely selected designs and simultaneously a subject would be asked to attempt to duplicate the drawing, assuming extra-sensory thought-transference. With these and other comparable non-quantitative tests, many experiments have been made and, judging by the reports taken as a whole, impressive results have been obtained in many instances. Cursory judgment certainly would give a favourable decision to the ESP hypothesis, especially when unusual or complicated objects or drawings were selected and were described or duplicated by the subject taking the test.

However, the thoroughgoing critic of ESP may properly ask what chance there was for mere random coincidence. Especially is this a troublesome question as long as the possible range of selection of objects and the relative likelihood of given selections' being made is not known. Similarity of habits of thought between the person selecting the object and the subject taking the test remains an unknown element and possibly an important one. For such reasons as these, it is an elementary requirement of a scientific test of ESP that the method allow for a definite figure as to what chance would be expected to give. The probability of obtaining the result by chance is the unit of measure in this, as it has become in scores of other scientific investigations today. One may not like statistics and may not know how to use them safely and with confidence, but to shrink from using the result of statistical inquiry because it is statistical would be comparable to

refusing to accept anything that depends upon microscopic examination.

Up to the beginning of the present year and covering a period of sixty years, there were approximately 229,000 single trials made with non-quantitative methods,* but in view of the fact that in this same period nearly 5,000,000 single trials were made, taking both quantitative and non-quantitative methods together, the non-quantitative represent a small proportion of the work done, viewed in terms of trials. Considered, however, from the point of view of the time and effort represented, the proportion of the non-quantitative to the whole is very much larger, since it is a common experience that when quantitative methods such as cards and numbers are used the subject proceeds much more rapidly, sometimes as rapidly as 25 trials per minute. On the other hand, the non-quantitative tests frequently took an hour for a single trial, with only a few trials per day possible at best. Some conception, then, may be had of the relatively large amount of effort represented by the 229,000 non-quantitative trials, effort largely wasted, since these tests were without any adequate basis for determing the rôle of chance.

If chance were all that had to be considered in exploring for extra-sensory perception, there would still be, according to the figures above, nearly 5,000,000 trials upon which statistical judgment could be exercised and a decision reached. If a decision were to be based upon these results and if chance were the only alternative to ESP that need be considered, the verdict would unmistakably go to ESP. The results are preponderantly favourable to ESP, so far as chance alone is concerned.

But there are many other requirements for a fully adequate test of occurrence of ESP and all of these must be met before any conclusion of ESP is valid; that is, such an unusual function can be established only by results that cannot possibly be accounted for in any other way. How many alternative possibilities or counter-hypotheses there may be is a matter of how finely we wish to divide them. In the book mentioned above (*Extra-Sensory Perception After Sixty Years*), there are thirty-five counter-hypotheses listed and some of these have several versions that might be called special cases. On the other hand, they can all be reduced to a few general headings if brevity and generality are desired.

First of all, no test of extra-sensory perception is worthy of the name if it allows sensory perception to take place. The only question is: How far is it necessary to go to eliminate with complete certainty

* This total is taken from *Extra-Sensory Perception After Sixty Years*, by Dr. J. G. Pratt, Mr. C. E. Stuart, Mr. Burke M. Smith, and myself, of the Department of Psychology, with the collaboration of Dr. J. A. Greenwood, of the Department of Mathematics, Duke University. (Henry Holt and Co., New York. 1940)

the possibility that the subject who is being tested is relying upon the known senses? Up until ten years ago, most of the test procedures used allowed an agent or sender to look at the card or test object used as the stimulus while the subject tested, or the percipient, attempted to identify it. This required precautions not only against vision of the object by the percipient, but likewise against auditory or visual cues from the agent looking at the object. Some of the quantitative studies made during this period involved the separation of the agent and the percipient to the extent of having them occupy different though adjoining rooms with closed doors, but even this precaution has been regarded by some critics as inadequate because it would still conceivably permit the agent to furnish auditory signals of some kind, such as the creaking of the chair in which he is sitting, or the clearing of his throat.

Test procedures, however, during the last ten years have become increasingly guarded and the tests have been almost wholly conducted in psychological laboratories. The great preponderance of tests conducted were of a type not permitting an agent to look at the card or the object and thus there were no auditory cues possible, since no one possessed the essential knowledge which the percipient was attempting to acquire. Visual and tactual cues were all that could rightly be considered of importance. These senses are much more easily barred than others and a variety of precautions were used toward that end. First and simplest, the subject and the cards were placed in different rooms or buildings or geographic locations. But where this was not convenient, or where a test was not as interesting or as desirable to the subject, opaque wooden screens were set up between the subject and the deck of cards, or the cards were sealed individually or in decks in opaque envelopes or boxes. An ingenious Englishman, G. N. M. Tyrrell, invented an electrical machine which automatically selected one of five possible boxes in which an electric bulb was lit. A further way of eliminating sensory cues has been tried to a great extent, namely, that of asking the subject to predict the order of a deck of cards as it will be when the experimenter shuffles it or cuts it in a random fashion.

When these more stringent conditions are laid down as a basis for selecting what will be regarded as an adequate test of ESP, the conditions of production of only about one-fifth of the total number of trials made during the past sixty years are found to be fully adequate. It is true there have been many reports of research that almost meet the requirements and which leave little question that sensory cues were safely excluded. But by taking the criteria strictly, there are only 30 reports consisting of 907,030 trials on which to base the case for extra-sensory perception. All of

these have been carried out during the past ten years and most of them during the latter half of that period.

Taken either as a whole or according to the various conditions of eliminating sensory cues, these results are highly significant; that is, they require some other explanation than the chance hypothesis. As a matter of fact, the odds against such results occurring by chance alone could only be expressed in meaninglessly large figures commonly referred to as "astronomical"; and in view of the fact that these results were selected from the total published data entirely on the basis of the impossibility of sensory cues operating in the tests, there is no alternative to dismissing both chance and sensory cues as explanations.

But chance and sensory cues are not everything the experimenters have to cope with. The possibility of the occurrence of errors is another question. Errors in recording, errors in checking, errors in computation and compilation, omissions in reporting—these and other conceivable areas of human weakness must be taken seriously—far more so than in the average scientific experiment. Naturally scientific workers in most fields make their own observations, handle their own records, and require no special safeguards. The fact that the ESP workers have come to adopt special measures is not because of incompetence among them nor because errors have been found which would account for the significance of their results. Rather it is because of the especially heavy responsibility that attaches to work that leads to such revolutionary conclusions as the establishment of extra-sensory perception would represent.

Accordingly experimenters have set themselves to check up on each other, planning the experiment so that the records of cards and of calls are made independently and so that any error that occurred could not affect the results and conclusions without being detected by the second experimenter. There have been thus far a considerable number of tests made under this condition also (72,750), again with phenomenally large odds that such results would not occur by chance. Again the conditions were such that sensory cues were completely eliminated, and along with all these precautions another question was incidentally settled—one which rarely has arisen in scientific work but which the experimenters themselves had wished to have automatically taken care of; namely, that of the experimenter's own good faith. These two-experimenter investigations have made it impossible that any form of untrustworthiness on the part of a single experimenter could have, without detection, produced the results reported; and it is highly improbable that there will ever arise a suspicion of collusion between academic experimenters.

But when every counter-hypothesis is successfully excluded by experimental conditions, we are still not

through. They all have to be considered jointly, as well as separately. If any possible combination of these alternatives can account for the results obtained in the tests, ESP is still an unproved hypothesis. At least one piece of research that meets the full array of alternatives must be produced. How many more will be required, then, is a matter of personal judgment. For any new and unlikely hypothesis a minimum of one independent confirmation is expected, and for an extremely important conclusion the demand might be made still greater.

In the summary of ESP research referred to above (*Extra-Sensory Perception After Sixty Years*) there are five such series, with a possible sixth (subject to the clarification of a technical point), presented as meeting in effect the entire combination of all the counter-hypotheses at present recognized. Three of these were conducted at Duke University, with four experimenters functioning in three different combinations of two each. The other three investigations were conducted as follows: one by Bernard F. Riess of Hunter College, New York; one by Lucien Warner, formerly of New York University; and the the third by Gardner Murphy and Ernest Taves, of Columbia University.

These six outstanding investigations range from the highest scoring level ever reported (that of Riess) to a scoring level approximating that expected by chance (Murphy and Taves; this work, however, was found to have significant co-variation of scoring on the different parts of the test). One of the six series consisted of a pure telepathy test in which there was no object or card used. The agent or sender subjectively selected a symbol to be thought of during each trial and made a record only after the trial was over. In another series, cards were used with the experimenter looking at the appropriate card during the trial and thus allowing either telepathy or clairvoyance to function. All the rest were pure clairvoyance; that is, with no one knowing what the object of a given trial was. All but one of these series were conducted with subjects and cards (or agents) in different rooms, buildings or towns. Warner's subject was separated from the cards by about 35 or 40 feet; the subject and the cards were in different rooms on different floors, with the subject's door locked. Riess' subject was located more than a city block away. One of the Duke series was conducted with a distance of at least 100 yards between the subject and the cards and the other with a distance of at least 165 miles. All of these series involved independent recording of the cards and calls.

The total weight of this evidence, combined with the considerable amount of collateral work which fails by some technicality or other to qualify for this highest rating, has led most ESP investigators to the conclusion that the ESP hypothesis is established. This conclusion is at least valid until some new counter-

hypothesis is proposed, some essential weakness in the experimentation as it stands today. To be sure, every conclusion is subject to such reservation but in the case of the ESP work the conclusions can well be taken tentatively; if the six outstanding series just mentioned have demonstrated ESP, there ought to be more such work in the course of time if the research is allowed to continue (and more *is* on the way to publication already in manuscript form).

At this point, it will be helpful to pause to recover perspective. What have the data amassed from the various quantitative ESP tests to do with the original question arising from the spontaneous "psychic" experiences? What have they contributed that the bank-vault method did not and could not?

At best it can be claimed only that a good beginning has been made. Investigators *have* obtained results which have *something* in common with the spontaneous experiences, namely, that the results of the tests are most reasonably interpreted as implying some guidance by, or some perception of, external events or objects that could not have been effected by the recognized senses. The advantage over the bank-vault type of approach has consisted in the fact that the results are amenable to evaluation, with the effect that it has been possible to dismiss chance as an explanation.

On the other hand, although the method is called experimental and although the measurement is strictly quantitative, there is very little control over the phenomenon being investigated. It is still almost a spontaneous occurrence when the test-results show evidence of ESP. It is far from gratifying to the ESP worker to have to confess that so little is understood of the nature of ESP and that its occurrence is very little subject to control. But, from one way of viewing it, this is merely evidence of the original difficulty of experimenting with this elusive phenomenon.

The object of every explorer is to bring back evidence that every qualified person may see and understand. Every experimenter hopes to devise an invariably repeatable experiment. The ESP psychologist is no exception, but in working with ESP he is almost invariably frustrated in his efforts at repeated demonstration. He may, like Riess, stumble upon a remarkable demonstration only to find the phenomenon vanish, as it were, into mid-air after a most successful series. The subject, equally hopeful and confident, does not even know, unless told, that her ability is gone. In other instances a subject may perform with almost 100% efficiency for an experimental session, or perhaps for a run of twenty-five trials, only to produce chance results thereafter. In spite, then, of sixty years of investigation, at least twenty of them by psychologists, there is not even a plausible claim made as yet

of the ability to reproduce on demand a significant set of results in the ESP tests. Repetitions, yes, plenty of them! But repetitions which take advantage of the still largely spontaneous character of the phenomenon, using the drag-net methods of continued repetition of tests in order to pick up the uncontrollable flashes of ESP when and if they occur.

This is not to say that there is no volition exercised in the performance in the ESP tests. There is indeed a very definite rôle of volition. The subject can first of all direct his attention to one pack of cards, though there may be hundreds of cards in the building, or even in the room in which he is working. The very essence of the tests calls for this direction of attention. In telepathy, too, one agent or sender is singled out of a population of millions who might presumably be geographically nearer to the subject than the particular agent selected. Again, it has been demonstrated by a number of investigators that the subject can call the cards in a deck wrongly with as much success as when he attempts to call them correctly. He can, too, make as many calls per minute as he wishes, but obviously all these voluntary activities do not represent control of the basic reception of the stimulation of the card symbol. This apprehension of the object is something that apparently has not been subject to the volitional control in the persons tested thus far. There is not even any reliable awareness on the part of the subject as to when and how he makes his successful calls. Were there the slightest guidance from introspection, it would not be difficult to have the subject select the trials on which he felt certainty and, by confining the actual trials to those, obtain 100% efficiency in the tests. Even with only spontaneous recurrence of extra-sensorially lucid intervals, there could still be 100 % success obtained, simply by waiting. Some of the spontaneous cases, it is true, seem to show strong conviction on the part of the subject of the veridicality of his experience, but, whether or not this is a sound observation, its counterpart has not been encountered as yet in the experimental sphere.

Likewise is the experimenter frustrated up to this time in his effort at finding a kind or class of people who can demonstrate ESP to greater effect than the average. No particular personality, racial or biological group or type seems to be identifiable as better scorers than any other. Only by the conditions of the experiment have scores thus far been found to be genuinely affected, and these conditions are important in their influence on the subject's mental state.

Particularly important are conditions which affect the motivation of the subject, his interest and his attention. The more game-like the test, apparently, the better; the addition of small rewards, of playful

competition, the arousal of personal interest, all appear to favour success in scoring. On the other hand, the presence of witnesses, the administration of the tests in groups, the witholding of information regarding scores, and the over-formalizing of the procedure, all have the effect on most subjects of lowering the score level. One of the most important conditions is that of the personal relation between the subjects and the experimenters. Wide differences in scoring are to be expected from the same subjects under the same conditions but with different experimenters.

Physical conditions either surrounding the object to be identified or obtaining between the object and the subject being tested do not seem to matter unless they affect the subject's confidence. So far as the tests have been varied physically, the subject can succeed if he thinks he can. Distance from the cards he is calling has not been found to lower the subject's success. The angle at which the cards are placed, or the angle at which the subject himself is placed, has not made a discoverable difference. The cards may be left in the pack in the close proximity of 100 to the inch. The symbols may vary in size from a few millimeters to several inches and make no difference in the results. Opaque envelopes, wooden screens, or the intervening terrain of mountainous country offer no effective barrier to whatever happens between the subject and the object he is perceiving.

In view of all this, the investigation of ESP is made all the more difficult and the experimenter is confronted with new and even more challenging problems. The difficulty of finding any physical relationship between performance and physical conditions, and the consequent difficulty of finding any explanatory physical hypothesis to account for the presumably energetic relations between the object and the subject perceiving it, represent clearly the gravest aspect of the present situation. At such a point, there are some whose minds refuse to go further into what is so obviously an uncharted region. The argument would be that, if there is no physical relationship discovered, this is indicative of some fundamental error somewhere in the whole field of research. It will perhaps be fortunate if a certain number of those interested thus far in the ESP research get off at this point, then, and retrace the whole course in the interest of finding whether any fundamental error exists. Others meanwhile may go on with the assumption that, sooner or later, with the progress of physics, some further development of physical theory will afford a suitable hypothesis that can account for all these results—results not only of the distance tests in clairvoyance, but those of pure telepathy as well.

But, instead of trying to force a physical explanation for ESP, considerable time may be saved if

another question is dealt with first; that is the question of precognition or ESP of future events. This is logically the next and the most pressing question, and for this reason: Before it is profitable to attempt to conjure up explanations, the facts to be explained should be expanded to as broad a basis as possible; before trying to theorize too far about ESP as the data now stand, it will be better to find out whether or not a theory would have to account also for precognitive ESP. If precognition be established, it would be stretching terms to the point of meaninglessness to suppose the ESP process to be "physical," in any accepted sense of the term today.

And there is in fact some reason to think that any theory of ESP will have to deal with the subject of precognition—a reason which may be stated as follows: Thus far success in ESP tests has shown no relation to any spatial limitations. Time is not only measured by spatial criteria, but is regarded as inherently bound up with the spatial framework of the universe. In a space-time world, any process that was not space oriented could scarcely be time oriented. Accordingly either it should be found that ESP is actually dependent upon spatial relations, or it should not be found that it is limited by temporal relations.

The experimental objective has been for some years to solve the question of precognition in the interests of determining the widest reach of fact with which any explanatory hypothesis has to deal. But if it has been uncommonly difficult to close in with crucial experiments upon the ESP hypothesis, it has been incomparably hard to corner so intricate a question as that of time and ESP. Yet experimental progress has been made that is gratifying, and it remains only to determine how well it stands the test of drastic analysis and of the critical examination which such a question may expect to get from the scientific world.

It is always difficult, if not impossible, to pursue a detailed study through years of ramification and reams of minutiæ and still retain perspective. Perspective is bound to change as one comes up for a look around from time to time. The worker in ESP, as is natural, coming up at a moment of world crisis such as the present one, must ask himself at such times, "What *are* we really after anyway? What does it matter whether or not ESP occurs, and, if it does, whether it can penetrate the future? We are not today suffering from limitation of perceptual powers—they are better, through instrumental aid, than they have ever been in the past. Also the future is, through inference of science and the professions, more readable than ever and more readily controlled."

But the ESP explorer is by no means searching merely for increased perceptual capacity *per se* and for the practical advantages that might result from that. These may come

in time—why shouldn't they, if ESP occurs at all? The revealing light it may throw into the secret corners might result in great social advantage through exposure of antisocial sophistry. But the necessary control over ESP is still lacking and may be so for a long time yet.

It is rather because, according to our present scientific world-view, there is *not supposed to be* any slightest extra-sensory kind of perception, that it takes on its greatest significance. "There ain't no such animal!" (as the backwoodsman said on his first view of the giraffe). It is like the historical case of the finding of the boulder in the Alps in a locality *where it did not belong*. The rock was not worth anything in itself, but because it was simply unexplainable it enriched the new science of geology with the very important glacial theory. Galileo's most impractical observations were those that found otherwise unimportant heavenly bodies that were just *not supposed to be*. The mere finding of them, without accounting for them, dethroned Aristotelianism and liberated the sciences.

It is a law of the History of Science (if there are any historical generalizations) that the more unexplainable a finding is, the more its final explanation contributes to knowledge, since the more building out from present knowledge is required to relate (and consequently to explain) it. This law perhaps accounts for the fact that ordinarily a phenomenon is big game for the scientific explorer if it is wholly inexplicable, yet real; that is, the more exceptional and puzzling, the better in the end.

The ESP worker, then, knows he has hold of something big by the very unacceptability of his phenomenon. He knows too that psychology above all sciences needs new leads to basic principles, since it has so many phenomena to explain with so little well-established theory. It is too early yet to say whether from the odd occurrences of ESP will come fundamental understanding of the mind's place in the universe, but the hope of this is what excites the explorer—far more than the practical applications.

Then, too, in the religious conceptions of personality powers such as ESP were taken for granted. Following Aristotle, Locke and others, however, all this was dropped, and the academic and medical theories of personality today have departed far from the supernaturalism of the religions. But, while hailing this as progress, there can be no harm in finding out whether they have gone too far in discarding this and related views of the older order, especially since our all-important codes of conduct are themselves largely based on our views of human personality and its relationships.

J. B. RHINE

RECENT DEVELOPMENTS IN SPIRITUALISM

An analytical history of Spiritualism—by which is intended the attempt to communicate with discarnate spirits, more especially through the agency of trance mediums and automatic writing—would inevitably discover evidence of a gradual evolution.

In its earliest phases, some of them still persisting, the results were largely confined to phenomena on the poltergeist level, the levitation of tables, the playing of tambourines or concertinas, or the reception of messages by means of raps, such messages being invariably on a recognisably low level of intelligence. A large percentage of this material could be, and often was, produced by trickery, but some of it, from whatever extra-mundane source it may have come, was certainly genuine, and attracted not only those superficial minds that were merely seeking sensational wonders, but here and there a few honest scientists and scholars who found in these phenomena a substratum of truth that was worthy of investigation.

This second phase introduced a new type of communication, one feature of which was the materialisation of, presumably, spirit forms. Sir William Crookes, who courageously risked his scientific reputation to give an account of his experiences with the visible, audible and tangible materialisation of "Katie King," produced evidence that has never been successfully challenged; and a generation later von Schrenck-Notsing, working with the medium "Eva C." (Marthe Beraud), brought together as the result of a long and patient investigation, aided by photography, a body of facts that laid a firm foundation for the theory of the ectoplasm—a discrete, etheric form of matter exuded from the body of the medium, which took visible shape, generally in human forms.

Contemporaneously with this development, such able minds as those of, *inter alia*, Sir Oliver Lodge, Professor Sidgwick and F. W. H. Myers, were conducting earnest research in the effort to obtain evidence of messages from the spirit world that could not be explained by any theory of telepathy. One of the more remarkable of such communications was published at length in the *Proceedings* of the S. P. R. under the title of "The Ear of Dionysius," in which references to an obscure classical allusion were obtained from three writers of automatic script, working separately, none of which allusions could be reasonably interpreted until the three scripts were brought together. In short, what has been called the

"second phase," was mainly concerned to produce scientific evidence of the survival of the personality after death.

The third phase was introduced by the war of 1914-1918. The focus of interest had now shifted. The enquirers who came to professional mediums or held séances in their own homes, no longer sought any kind of general evidential material, but tried to get in direct touch with the spirits of those whom they had recently lost in the wanton slaughter of the battle fields. (A characteristic example may be found in Sir Oliver Lodge's *Raymond*.) Thus their attention ceased to be preoccupied with the evidence for survival on broad grounds, and was concentrated on that for the survival of a particular individual. And, as in the preceding phases, the enquirers were rewarded by the kind of material they were specifically seeking.

One of the characteristic interests of the next phase of Spiritualism has emerged naturally from the stages that preceded it. It seeks to answer the question: "What happens to us after death?" Most of those who prosecute this enquiry are convinced Spiritualists; that is to say, they have no doubt that the information they receive is derived from the spirits of those who have lived on this earth and are now working on the spirit plane to help humanity. But the answers received to this question have varied so greatly, and have discovered what appeared to be such irreconcilable discrepancies, that the more detached critics of Spiritualism have concluded that since they cannot all be true, it is a fair inference that none of them has been inspired by departed spirits. This criticism, however, as will be shown later, is based on insufficient premises, for we cannot at once reject as being contradictory the vision of the orthodox Christian heaven and, say, that of the wandering spirit of Antonius Stradivarius appearing two hundred years after his death to communicate the recipe for the famous Cremona varnish to the Revd. Charles L. Tweedale,* himself an amateur maker of violins.

But, at the present time, the most laudable, and credible, of the communications received are in response to those who are earnestly and, so far as possible, without prejudice, searching for Truth; and perhaps the most remarkable of such accounts are those published by Baron Eric Palmstierna, late Swedish Minister in London. The messages were transmitted through the agency of Mrs. Alexander Fachiri (Adila Fachiri, the violinist), and the *bona fides* of the principals is above question. As a type of the messages received from their nameless guide I will quote a few passages from their latest book (1940) *Widening Horizons* (John Lane, London. 9*s*. 6*d*.).

* *News from the Next World*. By Charles L. Tweedale. (T. Werner Laurie, Ltd., London. 1941. 12*s*. 6*d*.)

Here is a statement that briefly affirms the principles of Reincarnation and Karma :—

None of you on earth seem to understand correctly that you did not descend to earth for pleasure, but are forced through the nature of your spirit-existence, which you misused, to undergo punishment and suffering brought upon you by yourselves.

In answer to the question how life in the spirit can be carried on in a material manner, the essence of the reply is :—

To report on how earthly life is carried on in the spirit is of no value. It might interest the earth-bound souls, but it would only do harm as it might encourage them to remain in the state in which they actually live.

Among other references to "Maya," though that word is never used, may be cited :—

In one respect the physical universe can be said to be an illusion as it had a beginning and consequently may have an end as well. . The only real things are those which pertain to the spirit.

Lastly, in this connexion, we are given a very clear idea of the different levels of those recently dead, and are told that

the lower region is the holding of the spirits who on earth had no wish to improve their souls towards the true light, but were only out for self, victory, greed and material advantages.

Now it is evident that this material is of a very different order from that received in the various broadly indicated phases that marked the earlier stages of Spritualism and Psychical Research. And communications of the same religious type, but varying according to the personalities of the circle or recipients who registered them, are to be found, to cite three recent accounts, in *More Teachings of Silver Birch*, the control of Mr. Hannen Swaffer's Home Circle (Psychic Press Ltd. 6*s*.), *The Shining Brother*, by Laurence Temple (Rider. 6*s*.) and *The Truth About Spiritualism*, by Harold Anson (Student Christian Movement Press, London. 2*s*.)—sufficient evidence, perhaps, of the nature of the material to be gathered from this source at the present time.

Before, however, drawing any conclusions from this very brief conspectus of the general evolution of Spiritualism during the last hundred years, one qualification should be noted, namely, that the phases indicated are only those which would appear as being more particularly characteristic of the periods examined. There are, unquestionably, definite indications of a broad development ; but it cannot be said that one phase superseded that which preceded it, or that examples of the later phases cannot be found in much earlier messages and scripts. Distinctive religious teaching, for instance, orthodox Christian for the most part, appeared as a prominent feature very early in the present century.

Coming, now, to our examination of this material, we are at once confronted by one outstanding in-

ference, which is that the nature of the phenomena produced and of the messages received is primarily influenced by the character, intelligence and purpose of the enquirers. Common curiosity produced the kind of conjuring tricks and senseless communications which early brought Spiritualistic séances into disrepute, and suggested that if any extramundane origin were involved, it must be that of mischievous elementals. In the scientific stage that followed, the response was of quite a different kind. The attempt to prove a case was rewarded by what appeared to be a serious effort on the part of the "spirits" to furnish evidence, and the best results came through automatic writing, rather than through the speech of an entranced medium. The latter, however, figured prominently in the search for a communication from the spirit of a particular person, recently presumed to have passed over to the spirit plane, the essential evidence sought in such cases being proof of identification, preferably by reference to some fact known only to the sitter and the communicating spirit. Finally we see a man of great intelligence and wide reading, such as the Baron Palmstierna, evoking communications of the high order of those quoted above.

There are two obvious explanations of this marked accordance between the character of the enquiry and the response received. The first is that supplied by the convinced Spiritualist, namely, that the spiritual and intellectual development of the enquirer attracts communicating spirits on the same level. Incidentally, we find here, also, a solution of the problem posed by the immense discrepancies between one account and another of the future life. For it is an axiom of modern Spiritualism that there are as many ranks and degrees on the spirit plane as there are among human beings on this earth ; also, as many varieties of experience. For which reason the accounts given of discarnate conditions may vary as greatly as might the accounts of earthly conditions given by, say, an Australian aborigine and a University Scholar.

The second explanation is that, while the lowest order of communication may come from elementals and the temporarily surviving personalities of the earth-bound, the higher orders are drawn from the Cosmic mind, and the nature of the messages received will be coloured by the spiritual and intellectual attainments of the seeker. This is not to say that he cannot receive any information which was not previously known either to his conscious or subconscious mind, but that the spiritual and intellectual order of the communication will correspond with his own tendencies and abilities. We find the same principle obtaining among the visions of the mystics, all of them influenced by the character and training of the seer, and producing such different accounts of the world of spirit as those given by Sweden-

borg and the Catholic mystics of the Dark and Middle Ages.

It may be noted in conclusion that this most recent, religious, phase of Spiritualism, is being resorted to by a growing number of people as a substitute for the formulæ and dogmas of the Churches; and in those cases in which the members of the circle are at one in the simple desire to gain spiritual knowledge, they will undoubtedly obtain a relevant response. What they learn cannot be the whole truth; and the approach to that ideal will vary according to the sincerity and the single-mindedness of those who are seeking an acceptable way of life, and a belief in immortality.

J. D. BERESFORD

CONTROL OF BEHAVIOUR

Professor Ledger Wood, writing on "The Free Will Controversy" in *Philosophy* (October, 1941) upholds physical and psychological determinism which, though very different in its emphasis, is "by no means inconsistent" with the theological doctrine of predestination. He takes up the libertarian arguments seriatim and attempts to demolish them. He denies the possibility in any given case of having acted differently.

> The circumstances being what they were, and I in the frame of mind I was at the time, no other eventuation was really possible.

But surely to imply that no other frame of mind was possible is to make man the abject slave of his moods! Who does not know by experience that it is possible to bring about resipiscence by deliberately directing thought to nobler channels? It is not denying Prof. Ledger Wood's contention that human behaviour falls under the reign of causation, which science has demonstrated obtains in nature, to point out that there is in man a higher causal agent. Even the personal man is not wholly adrift, at the mercy of wind and tide. He is not entirely ignorant of chart and compass; he has it in his power to steer this way or that. And even if the way that he will steer is predetermined by past choices and past efforts, the moment that he yields the wheel to his higher nature, to the God within, that moment is the will indeed free, for then comes into action a will of which behaviourists know naught, the spiritual will, that flies like light and cuts the waves of circumstance like a sharp sword.

WHAT DID IT MATTER ?

[We are glad to welcome a South Indian fiction writer, **Joseph Neroth,** I. A., B. L., among our contributors.—Ed.]

In buying and selling, young Abbamia showed all the instinct of the man born for business, and his great ambition in life was to make more money than his grandfather ever did. His grandfather, however, had lost all his money in his old age and become a pauper. That was a tragedy Abbamia was determined to avoid, but in everything else he would, of course, follow the old man whom he loved and greatly admired.

When sitting with other little Mohammedan boys, learning his Arabic alphabet and arithmetic, his mind would often wander to his grandfather and he would sometimes wonder whether a time would come when, like the old man, he too would become big and bulky and grow a dyed beard. How did little boys like him grow up into big and corpulent figures and wear long, flowing gowns ? How was it really managed ? Where indeed lay the secret of it all ? Well, he would somehow succeed in growing up into full big manhood, he supposed, as only grown-up men could earn a lot of money.

Soon after he left the little religious school he started buying and selling. He began with hawking cheap toys for small boys and girls. He had a capital of one rupee for a start. With that he would buy from the " Japanese Shop " some old stock and then go out into the narrow by-lanes and alleys of the city. Very often he succeeded in selling the toys as brand-new articles. Some days he made four annas, some days six, and there were days when he even made eight annas. At first these few annas appeared a lot of money to him and he was very happy. His mother, too, was much pleased with his success. How he wished his grandfather were now alive to share their happiness ! Affectionate scenes of old times would crowd into his mind and, before he knew it, a tear or two would roll down from his bright brown eyes ; but he would quickly wipe them away and go home humming tunes that he had picked up from street singers. It was so easy to forget a sorrow in those young days.

Abbamia soon outgrew selling toys to children. When he was fourteen he was already one of the established hawkers doing his business in the crowded thoroughfares of the city. " Kerchiefs ! Fountain-pens ! Spectacle cases ! Diaries ! Socks ! Garters ! Anything ladies and gentlemen require ! Anything and everything I sell ! Everything I sell. . . ." That was Abbamia's thin high-pitched voice crying out his wares above the hubbub of the hurrying crowd and the din of the traffic. He had an eye for faces and could often tell by a mere look who would stop to buy

and who wouldn't, who would haggle with him and who wouldn't.

He now easily made two to three rupees a day, but he failed to get that thrill that had been his in the days when he ran home with only a few annas profit jingling in his shirt pocket to gladden the heart of his mother ! Nor was he satisfied with the progress he was making in business. Did any one ever become rich by remaining a mere street hawker, he was constantly asking himself. And Allah knew he had vowed to make a lakh of rupees ! So he gave up hawking in the streets and opened a small stationery shop. It was a very small affair. In a street of imposing buildings and big stores it looked so tiny, almost like a match-box among a row of giant packing-cases. But it was an excellent centre, and soon his stock increased and his trade flourished. Many of his old acquaintances gave up calling him simply Abbamia and now addressed him as Abbamia *Sait*.

He was twenty now, but he had no time for idle pleasures or romance. He lived only for his business. Sometimes, when they were sitting together at their meal at night, his mother would hint to him about his marriage by mentioning that the other day she had met Fathima Bibi, or Isha Bibi, and how good-looking the girl was. Fathima was the girl Abbamia liked. She was beautiful and had a nice musical voice. And being the only daughter of a rich hardware merchant she would bring him a very good dowry, too. He didn't, however, want to think of marriage at all before he made his one lakh. And if things went with him as they had been doing, he shouldn't take very long about it, either.

But when he was thirty, Abbamia found that though he was steadily growing rich he was still far from that one lakh he had set his heart on earning. So he hit upon a short cut. He decided to make forward purchase of some commodity that had come down to its rock-bottom price. He carefully studied the market, and thought that pepper was just the thing he wanted, pepper which barely a year ago was selling at Rs. 610 a candy now went begging at Rs. 300 ! Impossible that the market should go down still lower. It never had before. So, clearing out his stationery stock, he put all his money into pepper. He bought 200 candies of it at Rs. 300, six months forward delivery.

How unerring proved his business instinct. In two months the price shot up to Rs. 500 ! People began to talk of the huge fortune Abbamia Sait had made by a single deal. Fathima's father again approached him, and once Abbamia went to tea in the hardware merchant's house. Fathima welcomed him, smiling sweetly at him. Now she wouldn't have to wait long, thought her lover. Pepper was still going higher.

Suddenly, like the wrath of God, came the crash ! Some big London firms that had overstocked pepper failed over night and, like a fall

from a precipice, the price dropped from 500 to 110, and in five more days you could get all the pepper in the world for a mere song ! It never went up. Abbamia was a ruined man. His creditors got a bare half anna in the rupee !

He made heroic efforts to start his little stationery shop again. But he had no capital, and no one would lend him a pie's worth of things on credit. And how studiously people now avoided him ! One day he saw Fathima's father coming along the same footpath. Suddenly, on seeing Abbamia, the man made a sudden dash for the opposite footpath. " Damn you ! " snarled several car- and taxi-drivers as they quickly applied their brakes, the jammed tires groaning on the hard pavement. What a strange world ! thought Abbamia, passing on.

There was nothing left for him but to go back to his old hawking in the streets. " Kerchiefs ! Fountain-pens ! Spectacle cases !.... Anything ladies and gentlemen require !...." the old cry rang out in the streets. But it wasn't anything like the old full-throated cry. Now there was a leak in it, an edge of despair in his voice.

One hot day Abbamia sat leaning against a lamp-post, sipping a cup of tea from a street vendor.

" Oh, Abbamia *Sait !* " he heard someone calling. " Your old flame Fathima Bibi is going to be married to a Karachi millionaire ! Haven't you got an invitation ? "

" Go to hell, you Kaffir ! " growled Abbamia, gritting his teeth, like a lame helpless lion teased by mocking jackals; then, without caring to look up to see the owner of that heavily sarcastic voice, he swallowed all his tea at a single draught.

" Yes, that's about the only place where you can hope to meet her again ! " retorted the man, walking away chuckling to himself.

Abbamia sat there for a few minutes more, sucking his lips with his tongue and shaking away bits of tea drops from his sturdy beard. Then, gathering up all his stock and throwing a pice to the tea vendor, he slowly walked up the street. " Kerchiefs ! Towels ! Fountain-pens ! Anything ladies and gentlemen require !..." he went crying, his voice rising under the sudden stimulus of the tea.

He managed to make a rupee a day, sometimes a rupee and a half. But it didn't take him long to realize that the game was up ! Old age was upon him. He had the big heavy frame of his grandfather and, like him, he had grown corpulent. Once, as a very small boy, he used to wonder whether he would ever grow up like his grandfather—and now in every inch of his body he looked like him ! It occurred to him as very strange, when he thought of the matter. How strongly was the life in him connected with the life that had departed ! Or did life repeat itself, and were the chains unending?

Abbamia lay in his bed, his head

propped up with a high pillow, looking at the sky, a vast clear expanse of light blue. There was a gentle wind moaning in the tree-tops, and somewhere among the trees a bird was singing alone. How soft and fine the sky is, thought Abbamia, and how sweetly that bird sings! Strange that his unhappiness had no counterpart anywhere in the universe. Things just went on as though Abbamia didn't matter and his sorrows were of no account! But was it really so? Abbamia began to reflect. Was he not part of the sky, part of that bird and its low pensive song, just as he was part of the air he had to inhale and exhale in order to live? Perhaps life was one—it was the same vital force struggling on and expressing itself in apparently strange ways everywhere in the universe. Why should he, Abbamia, then consider his affairs so very important? Yes, what did it really matter after all? He was a broken man, lonely, discarded. But would it have made much difference if he had realized his ambition, had lain in the silken bed of a palace with his wife and children near him?

Wife and children.....His mind went back to that one occasion when he had been invited by Fathima's father to tea and Fathima had smiled at him. Suddenly her beautiful girlish face and love-lit eyes flashed up into his mind with a vividness that surprised him. By Allah, how long ago it all was, and all these years he had so completely put her out of his mind! Perhaps it was as well she had not married him; but would it have made much difference to Fathima herself if *he* had become her husband and not that Karachi millionaire? What difference did things make *ultimately* between one man marrying a girl and another marrying her, between wealth and poverty, youth and old age?...A lot, thought Abbamia, if you took each thing separately and considered it; but very little, if you could see things as a whole. He had made himself needlessly miserable by considering his ambition, his love and hate, his sickness and poverty, as exclusively his own. And so he had failed to see the deep bond between things! It was even possible that things worked out all right ultimately, and he wouldn't be the worse for all his present troubles. Lord, what fools men were to spend all their lives worrying over one thing after another, never stopping to think of the real value of things! He lay pondering it all for some time more; then he drew up the blanket to his chin, and soon was fast asleep.

The next morning Abbamia got a letter from a firm of Karachi solicitors informing him that he was a legatee to a lakh of rupees under the last will of Fathima Bibi, the widow of the late Karachi millionaire, who had died without any children.

With the letter still clutched in his hand, Abbamia sat up in his bed looking at the sky. Here was all the money he had so much wanted to make! But today the wind-

fall was nothing to him. He was only wondering what an amazing fool he had been, a fool who had even failed to realize that Fathima had loved him, had perhaps loved only him. All his life he had only cared to *possess* things—money, power, love. God, even *love !* To-day he could see the blind folly of it all, the folly of those trying to possess things, the folly of those not giving up possession. How they all tried preventing Fathima, her wealth, her love, from coming to him—did they succeed ?

Suddenly Abbamia felt that at last he had got back his own on Fathima's father who had crossed the street to avoid meeting him, got back his own on her millionaire husband, got back his own on the whole world ! And had not Fathima, too, got back her own on everybody ? Perhaps it was not Fathima and he getting back their own on everybody —maybe it was somewhere in the scheme of things that, in spite of all the petty schemes and desires of man, things should so work on everybody that each got what he deserved ! The grim humour of it amused Abbamia, as the stern justice of it filled him with infinite satisfaction.

The next week, in the cemetery of the only Kachi Mohammedan mosque in the city, they dug a grave for Abbamia Sait to rest. It happened to be the same grave in which, forty years before, Abbamia's grandfather had been buried. And some said that the grandson had failed in life as dismally as his grandsire ! But they were men of the world who could measure success or failure only by the things men came to *possess* in their short life on earth ! How could such men understand that Abbamia had got back from life a thousand times more than what he had set out to win ?

J. NEROTH

JESUS CHRIST

GLIMPSES OF HIS LIFE AND MISSION

[This is the fourth of the series by **Ernest V. Hayes** which presents the Prophet of Nazareth as an Adept of the Good Law.—Ed.]

IV.—THE HEALER AND THE HEALED

Outstanding in the thought of Jesus was the idea of a complete transformation to be effected simultaneously in the soul and in the body. Several of his utterances show that he accepted the Law of Karma, such as "With what measure ye mete, it shall be measured unto you again." As the exoteric Church finally preferred to reject the idea of Reincarnation, it fell back on the post-mortem working out of causes set in motion during earth life and so invented Purgatory. But whether through reincarnation or after-death conditions, the Catholic side of Christianity, at least, instinctively felt that a man must reap what he had sown, encouraged in that feeling by the clear words of Jesus: "Thou shalt not go from thence (the prison made by the soul for itself) until thou hast paid the last farthing." "It must needs be that offences come, but woe to that man by whom the offence cometh."

This fatalistic view was for those who remained under the tyranny of Satan, "the God of this world." The whole worldly conception of life was wrong and there was no hope in the mind of Jesus that a man could make the best of it. One had to come out of that Kingdom of Darkness into the Kingdom of the Father. One made the journey, the escape from one frontier to another, within one's own consciousness; and one was so completely changed as a result that even bodily disease yielded to the marvellous inflow of true life.

Something indeed had to be given up, but it was not worth the keeping; the riches of the Spirit could be known only to that man who could live without grasping, without holding, assured that in this way he could draw upon an infinite generosity. Jesus speaks of a wise merchant, seeking goodly pearls, "who, when he had found one pearl of great price, sold all that he had and bought it." "Everyone that hath forsaken houses, or brethren..or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life." It seemed strange to him that his nation did not, almost to a man, enter into Life, Happiness, Health and Freedom. "Ye will not come unto me, that ye might have life," he complained, speaking as one who had identified himself with the Eternal and so could speak in the Name of the Eternal, as did Shri

Krishna in the *Bhagavad-Gita*. To his city he declaimed with mournful tenderness: "Oh Jerusalem, if thou hadst known, even in this thy day, the things which belong unto thy peace." And his sad reproach is for every individual, coffined in a shroud of his own elaborate workmanship, and for every city—for modern London, for New York.

He saw unerringly that the diseases and the maimings of mind and of body, so prevalent in his day, and in ours, arise not from some mysterious dispensation of the Divine, but from Lust, Hate and Greed, the triple gate of darkness, destroying life within the soul of man. A life without Lust, Hate and Greed could alone redeem the world; to that he bent all his energies and for that alone he used his occult powers.

He chose the way of the Healer in order that by dramatic release he could show men that to enter the Kingdom was truly worth while. Around him were many smitten with various diseases, afflicted with a hundred devils in their own minds. His compassion moved for them as sufferers and his spiritual insight saw in them object-lessons of the conflict within man. A divine clairvoyance that enabled him to see the very thoughts of his antagonists helped him to diagnose each disease and its cause, and whether there was such an inner change pending in the soul as would justify a bodily cure. "Son, thy sins be forgiven thee....Arise, and take up thy bed and walk....Sin no more, lest a worse thing come unto thee."

When he called upon his disciples to take up the Cross and follow him, it was before the Cross as a religious symbol had become significant of pain. It bore then the meaning attached to it in Egyptian mysticism —that crude minds have degraded into physical sex-worship—the meaning of Eternal, Abounding Life. "Take up the symbol of Life and follow Me, the Truth, denying the false self, losing it and finding Eternity, and the moments carved out of Eternity filled with joy." That was the purport of his symbolic reference to what a man must do to enter the Kingdom. "Ask in my name, that your joy may be full," is not the Gospel of the ascetic, the flagellant, the religious sadist, the resigned invalid. It is the Gospel of the spiritual athlete, disciplining himself truly, but for a glad purpose. Jesus, reproached by his opponents, watching his every word and action, used the happiest illustration to show why his disciples did not fast. "Because they have the Bridegroom with them." A royal pageant might be accompanied by royal anxiety and a people's secret fear; military pomp has lurking in it the possible horrors of war; a birth is preceded by a woman's agony. But a wedding feast surely ought to be an occasion of simple joy. The Bridegroom and the Bride demand no less than a complete absence of all that would mar the feast. In his own person, Jesus set the rule of life. "John came fasting, and

ye said he hath a devil. I come eating and drinking, and ye say I am a glutton and a wine-bibber." The simplest sinner could invite this man to his dinner-table, without studying taboos.

What did Jesus mean by "Sin"? Sin to him involved some lack of love in one's action or reaction. "Forgive until seventy times seven." He may have conjectured that by the time you had forgiven the same man nearly five hundred times, either he was going to be a changed person or you were going to be a Saint. "Judge not; condemn not"; and he warned of the karmic result of judging and condemning. "Others have said, love your friends; hate your enemies. I say, love your enemies." The keeping of any and every commandment, however elaborated, is in loving God utterly, and in loving one's brother as oneself. In the failure to do these things, Jesus recognised Sin, and its dread accompaniment—Disease.

To demonstrate dramatically what sin was, and what the evil results that grew out of it, was this Hebrew's special work. Other Adepts, in every race and religion, had occasionally wrought works of healing. Jesus made such healing the main purpose of his life, publicly lived among men. There were shrines of healing among the Jews and among other peoples, but the intricate obstacles of their working and the meagreness of their cures is symbolised in the Gospel narrative by the story of the impotent man. Jesus saw this sufferer among a host of other sick men by the Sacred Pool of Bethsaida. An Angel was said to go down into the water at certain times, and the sufferer who first entered the water immediately after the Angel had "troubled" it, received back his health and strength. It was like a gamble, though no doubt many of the unhappy creatures who failed to get into the water in time, took it as the Will of God, or as due to their own Karma. The impotent man was at a great disadvantage. He had no one to bother about him and to lower him into the water at the precise moment. One can conjure up the scene and picture how the worst sufferers were the very ones who never got a chance of being healed; that the man who could roughly push others aside was likely to get whatever cure was available. Jesus swept aside all these precise moments, lowerings into the water, one cure among a thousand petitioners. By exercise of the spiritual force within himself, he made the impotent man strong, able to rejoice in life again. It was an allegory of his own mission.

Out of the gifted and psychic Mary Magdalene, he cast "seven devils." The Church, haunted by sex-nightmares, has pictured this woman as a prostitute. It has been supposed that the seven devils cast out of her were such characteristics as Spiritual Pride, Lust (of course!) and other forms of unladylike conduct. The Gospel leaves no doubt that she was obsessed. In all

schools of true occultism, ancient and modern, obsession must be regarded as an affliction. Often the obsessing entities are earth-bound souls; occasionally they are worse. Sometimes they are mere thought-creations of the human mind at variance with itself, confused in a spiritual black-out. Whatever they be, these dark entities cannot stand the Light. They are mischievous, malicious, perhaps beautiful but deceptive, enslaving, unhealthy. Yet in all times men and especially women have welcomed these beings, now as gods to be worshipped, even with blood offerings; now as angel guides to be reverently hearkened unto! They fall away from the soul that has entered the pure spiritual light.

All over Palestine, the distorted, the sick and the possessed touched the aura of the Adept—that is, "the hem of his garment." They were made whole. Only the rigid remained proof against him. They were both numerous and powerful.

ERNEST V. HAYES

KISMET

Fate and free-will in the absolute and dead-letter sense are as irreconcilable as the hypothetical irresistible force and immovable obstacle. Their reconciliation, however, is not a feat of syncretism but only a matter of correct definition. It is in Protestant Christianity that predeterminism is carried to the extreme and human responsibility thereby reduced to nil, in the Presbyterian dogma of the rigid predestination of every individual to glory or to perdition. Islam has its predeterminists, their opponents, the rationalists, who insist on man's free-will, and also those who attempt to resolve the apparent antithesis between their doctrines.

"Liberty," Colton wrote, "is a blessing that must be earned before it can be enjoyed," and Mr. M. U. Ahmed comes close to this conception in his discussion in *Islamic Culture* for January of "Free-Will and Fatalism in Islam." He attempts to show that fate and free-will represent two aspects of the same spiritual development in man. He holds man responsible for the exercise of such freedom as is his and defines fatalism in the Islamic sense as not inescapable predestination but only a "prevision of God about the future which the individual *freely* realises in his lifetime."

Of special interest is the author's recognition of the complex nature of man, the relatively unreal body and mind being "used as mere vehicles through which man's spiritual or transcendental self as subject expresses itself." This spiritual self, being a reproduction of the absolute and the reservoir of Divine potentialities, has real freedom within its grasp, on achieving self-realisation, transcending the limited freedom of self-determination.

> The moment we recognise the vital connection of our spiritual self with the absolute, we enjoy the only real freedom—the freedom of the absolute. In reality the more we realise our spiritual nature, the more we are free; and the more we are captivated by the sensual pleasures of the material self, the more we are constrained and determined.

NEW BOOKS AND OLD

OUR UNOBSTRUCTED UNIVERSE *

Time, space and motion are three of the great mysteries that confront man. In *The Unobstructed Universe,* Stewart Edward White adds something to the sum total of our knowledge about these strange properties of our universe. The book is based upon information transmitted to him through a medium, supposedly by intelligences dwelling in "orthos," which one seems entitled to assume is the state of consciousness that follows death or, at least, is attainable after death if one's consciousness is sufficiently advanced to apprehend it.

The fundamental concept of the book is that the universe is one. There is no difference between its obstructed and its unobstructed phases. The man that is mortal dwells in the consciousness only of the obstructed phase. He does not grasp the essential unity of the two phases but lives under a misapprehension of the duality of that which, in fact, is vested with complete oneness. In that respect, he is somewhat like an individual suffering from double vision, seeing one thing as two and unable to determine which of the percepts is the real one. The answer seems to be that both are *representations* of one reality, although one is perhaps justified in doubting even then whether both together completely approximate the true essence of the reality. Moreover, man is at the further disadvantage of "seeing" the unobstructed phase only mentally.

But that is not the idea which most impresses one about this book, because that is a concept that is not particularly new to those familiar with the philosophy of transcendentalism. The intriguing portion of these communications is that which deals with new concepts of the three strange properties of time, space and motion with which our universe, in both its phases, is invested.

As they appear in orthos, say these communicators, time is receptivity, space is conductivity and motion is frequency. That is to say, that is the way they are perceived by a being functioning in orthos.

It is not difficult to imagine time as receptivity. Even in our world, time is variable. When we are interested and happy, it is foreshortened. When we are disturbed or harried, its shadow lengthens. Receptivity is defined as mental acceptance, as of a proposition. Obviously, receptivity should increase as our means of perception of the wonders of our universe increase, and, conversely, as our receptivity increases so will our understanding of the universe expand. As we grasp more about the infinite processes of life, of which death is surely but a moment of acute negation, our interest and sense of fulfilment in them will undoubtedly be correspondingly accentuated until eventually our experience will be so completely identified with them as to reach the point of absorption in them, while yet retaining our individualities, and at that point time will diminish to

* *The Unobstructed Universe.* By Stewart Edward White.

a theoretical zero. As the angel predicted to St. John in the vision on Patmos, there shall be time no longer.

Bound as we are by the concept of corporeality, it is more difficult to think of space as conductivity. We are inclined to think of conductivity as a property of space in which various relatively incorporeal forces, particularly radio-active vibrations, move freely while ponderable objects meet resistance. Apparently, if we are going to make a good-faith effort to understand and apply, at least in our minds, the matters set forth in this book, we shall be compelled to think of space itself as conductivity, and not of conductivity as a property of space. In other words, the function becomes the thing itself.

But, after all, the ether, which is more or less loosely thought of as being synonymous with space, is only a concept which it was deemed necessary to postulate as a medium for the transmission of light, and once we get used to the idea it will probably not be too difficult to substitute the function for the thing. Again, perhaps what we conceived as a thing was only a function all the time. It would also appear that, to accept this idea, we must somehow dematerialize our notion of ourselves as ponderable bodies. Perhaps we are no more than the sum total of the thoughts which compose our individual consciousness, and one can readily see how space might be regarded as a medium for the transmission of thought as well as of light. So, after all, we may be able to effect a reconciliation of our thinking to this proposition.

But it is when we come to consider motion as frequency that we get to the fundamental enigma that dogs our footsteps at every turn, no matter which path we tread on the road to enlightenment. We think of ourselves as moving from place to place through space as being motion. We feel that we are moving forward in time or sometimes that time is moving on past us, and this, too, may appear as motion. These are the kinds of motion that seem to be connected with conductivity. Neither of them seems to be the sort of thing intended to come within the purview of motion defined as frequency. Such a definition requires the restriction of the motions comprehended by it to the motions or changes which take place within ourselves. But those are the things which determine our consciousness of ourselves and our relation to everything external to us, so the intent and the purport of this definition appear to be that the human creature is characterized by his own individual frequency or wave-length. The public mind is more or less familiar nowadays with the idea of wave-lengths so its application to ourselves is not too vague to suggest something fairly concrete. Nevertheless, to specify a particular wave-length is only a means of identifying a force whose nature we do not understand, so that motion as frequency still does not get us much further along in our effort to ascertain what, precisely, is man, for that is the fundamental enigma.

There is, however, something more here. The raising and the lowering of one's frequency is spoken of as possible, although the method is not indicated. Suppose that thought is motion in the higher dimensions; then clarifying and intensifying our thought may be the means whereby we shall be able so to increase our awareness as to become conscious of many realities which are now beyond our reach, and, by the same token, to control situations which now too often seem insurmountable.

JOHN A. OSOINACH

THE KNOWER AND THE KNOWN *

These two books deal with technical problems which are of great interest to philosophers, but which to most laymen will appear incomprehensible or, if comprehensible, trivial. Professor Wood's work is a contribution to Epistemology, that is to say, to the theory of the nature of the relation which holds between the knowing mind and that which the mind knows when an act of knowledge takes place. This question has been exhaustively discussed during the last two decades. It belongs to a difficult territory in which many different theories have been propounded and many subtle arguments advanced by the initiated and many pitfalls lie in wait for the uninitiated.

Professor Wood has deliberately simplified his task by confining himself to epistemological as opposed to the metaphysical aspects of the problem. He does not, that is to say, concern himself with the nature or status of the object known, asking, for example, whether it is real or unreal, physical or mental, or whether it exists or subsists merely; he considers only the nature of its relation to the mind that knows it. To an elucidation of this question he brings an extensive acquaintance with the work of modern psychologists. Indeed, the occasion of his book is his conviction that most contemporary treatments of the subject by modern psychologists are based upon a bland ignorance that any problem is involved, while most contemporary treatments by philosophers are vitiated by their adoption of an out-of-date theory of psychology. This is the theory known as Psychological Atomism, according to which our experience of the external world comes to us as a series of discrete atoms of sensation, these atomic sensations being of sense qualities. This psychological assumption has led to the sense data theory of perception, which holds that the mind's experience of the external world takes the form of the apprehension of so-called sense data, that is to say, of patches of colour, raps of sound, felt surfaces, and so on, which the mind of the perceiver somehow works up into physical objects.

Against this view Professor Wood cites a growing consensus of opinion among psychologists to the effect that what we experience are not atomic sensations, but "structurated wholes." By a whole is meant something that is more like a pattern than an atom, a pattern, for example, of qualities perceived against the setting of a background. In other words, we perceive a whole situation. While the revolt against psychological atomism has been initiated by the Gestalt psychologists, it is common to most of those now engaged in psychological research, a fact which leads Professor Wood to conclude that "Sense datum epistemologists remain today the only defenders of an outmoded sensationalism."

It is not, however, solely or even mainly with perceptual knowledge, that is to say, knowledge of the exter-

**The Analysis of Knowledge.* By LEDGER WOOD. (George Allen and Unwin, Ltd., London. 12*s.* 6*d.*)

An Enquiry into Meaning and Truth. By BERTRAND RUSSELL. (George Allen and Unwin, Ltd., London. 12*s.* 6*d.*)

nal world, that Professor Wood's book is concerned. He treats also of memory knowledge, of the knowledge of ourselves which we gain by introspection, of the knowledge of the past which we know as history, of the knowledge of other selves, of the knowledge of abstract concepts, as for example those of mathematics, and of the knowledge of value. His thesis is that through all these different kinds of knowledge there runs the thread of a common formula; all, that is to say, conform to the same pattern. The formula is as follows: There are two and only two factors involved in the knowledge situation: the content of the knowing mind which Professor Wood expressly refuses to separate from the knowing subject, the Ego, who owns the mind, and the object which is cognized.

The content of the knowing mind has what Professor Wood calls an intentional aspect in virtue of which it is able to transcend itself and "intend," that is to say, point to, an object. It is in virtue of this "pointing" that there is knowledge of an object. This object, which is called a cognitive object, may not be an actually existing entity. In the case of veridical cognition there is a real object which corresponds with the cognitive object, but a cognitive object may exist even if there is no existential object conformable to its specification. The difference between the different kinds of knowledge mentioned above is a difference neither in ideational content nor in the relation between the mind and its object, but a difference between different kinds of cognised objects. Professor Wood's theory is of great interest, but the questions which it raises are matters for the expert and cannot be discussed here.

The same observation may be made with regard to Bertrand Russell's important book. This is concerned very largely with a criticism of the fashionable doctrine known as Logical Positivism. Russell was himself one of the ancestors of this doctrine, but in recent years it has been developed by such men as Carnap, Hempel and Neurath, and has come to exert a great influence over the philosophical thought of both England and America. Logical Positivism is broadly an assertion to the effect that philosophical statements cannot be meaningfully made about the nature of the outside world so as to give us information about it; they can only give us information about the way in which different languages make use of words; their meaning, that is to say, is not metaphysical but philological. Hence one of the implications of this philosophy, though it is not an implication which is always drawn, is, in Russell's words, " that there is no definite world with definite properties "; if there is, we can make no statements about it or have knowledge of it.

While sympathetic with the purpose of this school, which is to rid philosophy of metaphysical lumber, Russell considers that its exponents have carried the doctrine too far. His book is, therefore, a defence of the possibility of metaphysical knowledge, and seeks by highly subtle argument to show that there are at least some kinds of knowledge, as, for example, memory knowledge and knowledge of universals, which refer the mind beyond the instruments which it uses, namely, words, and succeed in giving information about the world which these

instruments purport to describe. The following paragraph contains Russell's conclusion :—

> There is a discoverable relation between the structure of sentences and the structure of the occurrences to which the sentences refer. I do not think the structure of non-verbal facts is wholly unknowable, and I believe that, with sufficient caution, the properties of language may help us to understand the structure of the world.

C. E. M. JOAD

A JOUST OF IDEOLOGIES *

It is with considerable trepidation that a reviewer undertakes to evaluate a book which confuses him—even though he finds the confusion healthy and productive. It is the opinion of this critic, however, that *Man on His Nature* is valuable to the thoughtful reader precisely because its important theses are so diverse that simple agreement or disagreement with the author is impossible.

England's great biologist does not write confusedly. He writes clearly, at times poetically, in a manner somewhat reminiscent of Macneile Dixon's unique contribution to the Gifford tradition in 1935. The mental perturbation which his readers will experience is the inevitable result of listening to a presentation of the conflicting testimony which is now inaugurating a subtle transition from the philosophy of nineteenth-century science.

Sir Charles first concerns himself with the progressive development of natural science and religion out of medieval superstitions, and in the midst of them. Jean Fernel, sixteenth-century philosopher-physician, becomes Sherrington's illustrative case, and through interesting quotations from that honest source the reader becomes intimately acquainted with the temper of an infant physiological science, during its early struggles for light. Sherrington outlines the discoveries and the cogent reasoning which compelled the discarding of a deterministic frame of reference rooted in medieval astrology, while showing a broad and rare sympathy for the old religious context. He points out that what the sixteenth century answer to the human equation lacked in accuracy it atoned for in completeness. It answered for the individual certain basic questions as to the nature of reality *in* man, and provided him with an integrated pattern for living.

Sherrington's next concern is in submitting proof that the new scientific view is on the road to supplying both accuracy and completeness in its description of man's fundamental nature. He describes the wonder of the individual cell, the "wisdom of the body" as a complex organism, in the manner of one who has experienced a revelation of which he is certain—a revelation that is also inspiring by its beauty and its vastness. Literally carried away by the remarkable discoveries of laboratory biology, he states that

> chemistry and physics account for so much which the cell does, and for so much to which

* *Man on His Nature*. By SIR CHARLES SHERRINGTON, O. M. The Gifford Lectures, Edinburgh, 1937-8. (Macmillan and Co., New York, and Cambridge University Press. 21 *s.*)

years ago physical science could at that time offer no clue, that it is justifiable to suppose that the still unexplained residue of the cell's behaviour will prove resoluble by chemistry and physics.

Now all this is good orthodox doctrine, and if Sir Charles left the matter here we could satisfy ourselves by mentally inserting him in a pigeonhole marked: "Reserved for the very best of nineteenth-century scientists, whose honesty and painstaking care have helped to liberate man from bondage to Christian superstition, but whose vision, for all this, was none-the-less foreshortened." But Sir Charles is not through. Though supporting the nineteenth-century view he finds it finally incomplete, and rejects the determinism of a materialistic science, as he did that of medieval astrology, even though, as demonstrated, he formally accepts some of its most basic hypotheses. For instance, while discussing the "matter the product of mind" versus "mind the product of matter" debate, he states that

> "energy" and "mind" although incommensurable become two complemental concurrent parts of one serial event. That is not to say at all that mind is an aspect of energy or energy an aspect of mind. Our concept of energy affirms it as something complete in itself. A self-contained cycle which has no crevice for interpenetration by anything else, let alone mind. Similarly our concept of mind excludes energy, for the nature of its own content is non-sensual....
>
> This serves to restrain trespass by one concept, however unwittingly, into preserves of the other. Thus, when Lucretius declaims that the mind is composed of little bits of "matter," especially smooth to slip over each other quickly since the mind works quickly, we find him committing a crude trespass, driving the "sense-concept" into the field of the non-sensual. The poet's fervour has overworked his favoured concept so far as to make it look a little ridiculous—in rendering things he has forgotten there is another besides Cæsar.

Sherrington then goes on to point out that while science has conceptually done away with man's dependence upon powers higher than his own it has in no way lessened the meaning or the purpose of life, for it has placed man on a far loftier pinnacle than did the idea of a personal God. The new conception, he says,

> elevates that spirit to the position of protagonist of a virility and dignity which otherwise the human figure could not possess. It raises the lowliest human being conjointly with the highest, Prometheus-like, to a rank of obligation and pathos which neither Moses in his law-giving nor Job in all his suffering could present. We have, because human, an inalienable prerogative of responsibility which we cannot devolve, no, not as once was thought, even upon the stars. We can share it only with each other.

Here the tradition of nineteenth-century science again enters as a form of humanitarian wishful thinking. Sherrington wishes for a development of altruism, for a recognition by the individual of his responsibility to the whole, but he does not seem to realize that scientific phrases do not contain the self-compelling dynamic that will promote a sense of social responsibility. Arguing strictly from his own premises it cannot be maintained, as he endeavours to maintain, that there is any reason for man to seek the development of altruism. Since the scheme of evolution itself has no more purpose than a kaleidoscope, man is free to choose bestiality instead of altruism, and no one can rationally rebuke him. Sherrington does not provide a rational basis of ethics, for such a basis would involve metaphysics, and he shares a common nineteenth-century fear—that metaphysics and superstition are hope-

lessly interwoven. But he shares also the views of the most progressive scientific representatives of this day who recognize the need of revaluation of the so-called scientific method.

When we are told that the modern chemist and physicist cannot get on without the hypothesis that matter explains everything, a position is reached akin to that of initiation into a faith. A rigid attitude of mind is taken as an orientation necessary for progress in knowledge. Is there anything different between that and the efficacy of the spiritual exercises of St. Ignatius as introductory to mystic convictions expected to follow ? What either expedient may possibly gain in intensity of insight is surely at disproportionately greater cost to breadth of judgment.

So far the author goes in an admission that science should give due consideration to " metaphysical matters, " but no farther. When it comes to the problem of explaining the mysterious organizing power of the germ cell, he looks to matter rather than to a metaphysical " mind " for the solution, saying that " the ' organizer ' itself is receiving explanation as a chemical action, or rather as a set of chemical actions." And in seeking the link between his two " realities," mind and matter, he looks always to the physical rather than to the metaphysical for a solution. All this in the face of experiments by Burr and Northrupp of Yale University which have virtually demonstrated the existence of an " electrical architect " as the *metaphysical* organizer which governs the development of each cell and organ. But Sherrington is not interested in new approaches which allow metaphysical implications to creep into the mind of the laboratory scientists. Here again he illustrates a nineteenth-century limitation, the same limitation which has made science today so marvellously descriptive while leading it to deny existence of an intermediate world connecting the twin mysteries of mind and matter.

An old and temporarily useful day in science is ending and a new one is seeking an eventual birth in field-physics and field-biology. Sherrington, like many another of our chief scientific figures, is neither of one day nor the other, but midway between. He has achieved tolerance towards religion because of its efforts to be complete, while yet perceiving the necessity of eliminating a personal-God psychology. He has summarized the greatness of descriptive science, while yet pointing to its limitations. But he refuses to consider seriously the view that a genuine metaphysics is needed to supply the many missing links in scientific theory, an admission that the "mighty onrush of facts " will some day compel.

HERVEY WESCOTT

INDIA AND THE WEST *

This work studies the reaction of India in the different fields of her thought and life to Western civilisation, with which she has been in contact since the sixteenth and seventeenth centuries. It is a co-operative study made by different authors in different subjects under the co-ordinating control of the Editor who planned the work, L. S. S. O'Malley, whose death in the midst of its printing is to be deeply deplored. The Editor contributed most to the work and was responsible for four chapters out of its sixteen; he brought to bear upon his task sound thinking and lucid exposition in felicitous language.

The impact of Western thought upon India has been studied in different fields which between them cover the entire ground: (1) *Law*, treated by Sir Benjamin Lindsay, Reader in Indian Law at Oxford, who unfortunately also, like the Editor, died during the progress of the work; (2) *Education*, by J. R. Cunningham, formerly D. P. I. of Assam; (3) *The Press*, by Dr. W. C. Wordsworth of *The Statesman*; (4) *Mechanism and Transport*, by the Editor; (5) *Economic Development*, by Dr. Vera Anstey, D. SC. (Econ.), London; (6) *The Christian Ethic and India*, by A. L. Mayhew, C. I. E.; (7) *Hinduism and the West*, by Sir S. Radhakrishnan, D. LITT., F. B. A., Spalding Professor at Oxford; (8) *The Hindu Social System*, by the Editor; (9) *Muslim Culture and Religious Thought*, by A. Yusuf Ali, a retired I. C. S.; (8) *Primitive Tribes*, by Dr. J. H. Hutton, late Census Commissioner of India; (9) *Progress of Women*, by Mrs. H. Gray; (10) *Literature and Drama*, represented by (a) *Bengali*, by Dr. J. C. Ghosh of Oxford, (b) *Hindi*, by the brothers Shyam and Sukhdeo Behari Misra of Lucknow, (c) *Marathi*, by Professor V. P. Dandekar of Baroda, (d) *Tamil*, by S. S. Bharati, (e) *Telugu*, by G. J. Somayaji of Andhra University, and (f) *Urdu*, by Sir Abdul Qadir; followed by (11) *Indian Influences on the West*, by Professor H. G. Rawlinson and (12) a *General Survey* by the Editor, who has also written two other chapters on (13) *Historical Background* and (14) *Impact of European Civilisation*. The Editor's *General Survey* is very full and exhaustive, covering 245 pages of a work of 811.

Western influence on India operated through contacts between India and the European powers which began in the fifteenth and sixteenth centuries. These contacts were not regularised into a system until the establishment of the British system of government and law, embodying principles rooted in the European, and not the Indian, way of thinking. An early symptom of Westernisation was the imposition of European military organisation, accoutrements and arms upon the Indian sepoys. There also set in a certain amount of imitation of European ways in civil life such as the use of English furniture and dress in cities like Calcutta and Bombay. Then came the revolution in the system of education by which the British Government stood committed to the

* *Modern India and the West*. Edited by L. S. S. O'MALLEY, C. I. E., I. C. S. (Humphrey Milford, Oxford University Press. 30*s*.)

promotion of English literature and Western science in India.

In the meanwhile, the face of the country was changing under the new economic conditions. We may set the landmarks in this process of India's Westernisation by reference to certain facts. In 1853 the first railway train ran. In 1854 the first telegraph line was opened and the modern postal system was introduced. In 1857 the first universities were established and the Mutiny broke out.

In 1858 the Government of India was transferred from the Company to the Crown. In 1861 came the legislative councils as beginnings of popular government. The Government was now being run more and more on European models. Mechanical transport brought in its train the large industries employing Western technical processes under European direction and control, with a greater influx of European influence. Foreign capital now began to pour into India. Western education spreading in the country led to further cultural penetration of the West into the East.

Indian contacts with the outside world increased very much with the last great war, when 943,000 men (552,000 combatants and 391,000 non-combatants) went overseas and were distributed over different countries. Then one million Indians emigrated to other countries like Malaya and Ceylon between 1921-1931, after which the number swelled to two and a half millions. The spread of the knowledge of English language and literature has more effectively spread Western culture in India than have the personal contacts with the Europeans and especially the British.

The British element in India is numerically not important. The last census counted it at only 118,000. The administration had absorbed only a handful of Europeans—only about 12,000 in the whole of India amongst a population of about 340,000,000. In a word, the impact of Western influences on India has been due mostly to impersonal factors, to systems of law and government, to the introduction of Western technical inventions into industry and of other material products of Western civilisation and to the invisible import of ideas.

The Press has been another agency in making India more and more world-conscious.

As regards the influence of Law, it may be noted that its effects showed themselves by degrees and in stages. The legal policy was settled by Warren Hastings who laid down that the personal law of both Hindus and Muslims was to be upheld so that there should be no change in their laws relating to marriage, adoption, inheritance, succession to property or its disposal. The British reform in law lay in the field of codification. The indigenous systems had no definite law of procedure, criminal or civil, no law of torts, no public or constitutional law and no adequate law of contract. Gradually a body of territorial law was built up in the country on modern lines. Thus much of Western influence has come to India through the importation of English law in these fields. Some of this influence has been widely appreciated in India, as, for instance, the Indian Penal Code, or the Code of Civil and Criminal Procedure, or the laws of Evidence and of Contract. Codification has served the

paramount need of clothing the law with certainty and simplicity.

There are again certain fields in which India has not been quite open to Western influence. The best example of this is that of Music. But, on the whole, it has to be admitted that India has been markedly modernised and Westernised in regard to her political aspirations for freedom and democracy, although India's indigenous political traditions have been distinctly democratic through the ages.

On the whole, the late lamented Editor has made and left for himself in this well executed work, enriched with chapters contributed by so many recognised specialists, a memorial more enduring than brass. The work will contribute towards a fuller knowledge of the different aspects of India's national life and is worthy of study by all publicists.

RADHAKUMUD MOOKERJI

Women in Ṛgveda. By B. S. UPADHYA. With a Foreword by SIR S. RADHAKRISHNAN. (Nand Kishore and Brothers, Benares. Rs. 5/-)

This is the second edition (revised and enlarged) of a book published as early as 1933. It portrays the life and the social status of woman in Ṛgvedic society. The work may have some value for historians of antiquity, but none for those who are principally interested in solving the pressing problems of modern society. It depicts an age which appears strange to us, and one without any exalted ideal which we should wish to imitate. It is an account of a very primitive society, which at one time or another incorporated all the evils that we should like to put down sternly in modern society. A widow was married at the funeral pyre to the younger brother of the deceased husband. Realizing the depravity of this custom in all its implications, the author says,

> But such laxities, of course, are the fate of all communities. As to the sentiment, erring against human tenderness by marrying by the dead body of a deceased husband, it may be said that the Aryans were a gay, materialistic (at least much less spiritual than their later descendants) people and their intrepid martial spirit did not very much care for the partings through death.

Polygamy, polyandry, levirate or *Niyoga* marriage, sexual laxity with slave-girls, even incest, were not wholly uncommon. Speaking of the first three of these evils, the author says,

> These themselves were not considered objectionable in the Indo-Aryan society but with the change of ethical and moral standards they came to be viewed as unwanted features of marriage. The existence of these, however, does point to a rather questionable standard of morality according to the modern notions.

If the Hindoo sought any authority for anything immoral that he did, he could easily find it in the so-called scriptures, namely, Puranic and Vedic literature. Nobody really goes to these for religious inspiration in ordering present-day society. If the author wanted to correct certain undesirable tendencies in modern society, he could hardly have chosen a less suitable subject. In one place he says,

> Our social institutions are indeed drifting lower and lower every day towards a crisis. The firm ideal, the fixed standard of conduct for both man and woman that the Aryans, the blessed pioneers of humanity, had, are no more our concern.

Such language looks ridiculous when we compare the standard of our present

society with the so-called Aryan standard.

Professor Radhakrishnan's Foreword too is strangely out of harmony with the main purport and the immediate effect of the book upon the reader. The latter will find nothing in it to inspire, but everything to condemn. There is certainly no evidence of " the prevalence of an unchallenged tradition, an ideal definite, vivid and well established and profusely illustrated by the stories of famous women, an ideal which our women, who are not ultra-modern, accept and aspire to live up to." (Foreword). Certainly nothing in the pages of this book justifies such language.

The only comfort that we can derive is that the girls in Ṛgvedic society were never married before full maturity, that they enjoyed a great amount of freedom, that they were well-educated according to the standards of the time, and lastly that "Vedic culture never countenanced a society where multiplicity of wives became a fashion as, for instance, among the Arabs or the Jews." The author has some interesting remarks to offer in his summary about certain reforms which are needed in the present-day Hindoo society. He advocates co-education, a sensible law of divorce, a new law of inheritance which will be more fair to the married woman and a better form of education. His observations in general are instructive, but the background which he seeks for them in Vedic society is artificial and unreal. We have outgrown Vedic society. *We must now try to outgrow some of the evils which are the result of the impact of Western civilisation, breeding in our women certain false values—beauty make-up, superficiality, irresponsibility and pleasure-hunting.* They must not slavishly imitate every superficial trait in the life and the conduct of Western women. In general, *we must evolve our own standards and seek to perfect the relationship of man and woman in married life, and give full scope for growth and individuality to unmarried women without impairing the ancient Hindoo ideal of chastity.* Woman must not be regarded as a temptress, but as a companion and a partner in the spiritual adventure of life.

G. R. MALKANI

Out of the People. By J. B. PRIESTLEY. (William Heinemann, Ltd., London. 2*s.* 6*d.*)

This is a book that should be read rather than reviewed. Its closely packed pages of constructive criticism are a review in themselves—a shrewd commentary on the past ten years of political complacency and of lack of social conscience that made the present war possible. The decade in which the newspaper that tried to make its readers more intelligent was replaced by the " slick " newspaper that flattered the idiocy of its readers. In which the expenditure of a few millions a year on social service was said to be ruinous, while today we can afford to spend fourteen millions a day on war. In which old-fashioned diplomats were raised to the peerage for having failed to see through or to defeat the new-fashioned diplomacy of Hitler. In which mass minds, sapped of energy by continual soft entertainments requiring no effort to enjoy, took less and less interest in politics (and therefore in democracy), and were bored

even with God. This decade did not represent a way of life that was worth fighting to preserve. Therefore, Priestley argues, from the first hour of the war the Government should have cried: "The old life is finished. We've landed on a new one. Burn your boats!"

What was the reality? We were positively encouraged to cling to values that, according to Priestley, "made us yawn and droop years ago." It was not until bombs fell that the people stood up undaunted, head and shoulders above their politicians. Then, says Priestley, the world began to admire Britain again.

With the bombs came Mr. Winston Churchill, who thundered so that the whole world might hear:—

> We shall defend our island whatever the cost may be, we shall fight on the beaches, we shall fight on the landing grounds, we shall fight in the fields and in the streets, we shall fight in the hills; we shall never surrender....

Priestley and the mass of the British people were encouraged by that high rhetoric. As Priestley comments:—

> Churchill is an artist as well as an old political hand....He offered no prizes and rewards, but called for toil and sweat, blood and tears. And these are what the people, for the sake of their commonwealth but not for the sake of the F. B. I. and the banks and the Conservative Central Office, were ready and eager to offer him.

One of the commonest illusions is that there is such a thing in the world today as a functioning democracy. It would be nearer the truth to say that the people of Britain are now beginning to understand and to appreciate the value of democracy. Priestley claims that every succeeding year up to the outbreak of war saw us retreating farther and farther away from democracy. He blames the apathy of the people for this. They were too taken up with drivel and dog-racing to bother what sort of gang ran the country for them. But under the stress and the challenge of war he feels that the people have left their lethargy behind for good. The new ordeals are blasting away the old shams.

Priestley has faith in people. He believes like Walt Whitman:—

> Everything comes out of the people, everyday people, the people as you find them and leave them; people, people, just people!

He warns us that the decay of spiritual belief is an obstacle to true democracy: but shrewdly doubts whether packed churches and chapels, universal loud *Te Deums* and *Hallelujahs*, would lead us straight to vital and creative democracy. His religion is that all men and women are members of one vast family. What a glorious new light this belief throws on the Indian question! Unfortunately Priestley does not project it so far in these pages. Perhaps he will have some illuminating ideas on democracy-denied India in his next book.

D. S.

SHORT NOTICES

Foundations of Peace: A Buddhist View. By CLARE CAMERON. (The Buddhist Lodge, 37 South Eaton Place, Westminster, London, S. W. I. 6*d.*) The author suggests that peace should be based on something higher, deeper and more real than is ordinarily understood, *viz.*, on the recognition of the unity of all beings, in essence divine, evolution under the one immutable law which ever tends to adjust internal and external relations of men. The

method to achieve this is the application in daily life of the eight steps of the Noble Path of the Buddha, which enables any person, whatever the conditions of life, to rise above the pairs of opposites and become an integrated being.

J.

Continence and Its Creative Power. By SWAMI JAGADISWARANANDA. (Sri Ramakrishna Math, Karachi. As. 4) A valuable brochure assembling many sound arguments and competent authorities for the positive benefits from continence. They may be summed up in the quotation from the French thinker, Michelet : " To be strong, be pure." An admirable complement to Gandhiji's fuller treatment of *Self-Restraint versus Self-Indulgence.* H.

An Approach to the Rāmāyaṇa. By C. NARAYANA MENON, M. A., PH. D., D. LITT., with a Foreword by MADAN MOHAN MALAVIYA. (Benares Hindu University Press, Benares. As. 8) This interesting approach to the great Indian epic is largely psychological, though Dr. Menon's evaluation of literature by its upholding of moral values and his insistence that " the desire for self-control is as innate as the desire for self-indulgence " may not commend themselves to orthodox modern psychologists. The book is well worth reading.

E.

The Timeless Land. By GEOFFREY JOHNSON. (The Poetry Lovers' Fellowship with Williams and Norgate, Ltd., London. 2*s.*, paper ; 3*s.*, cloth)

This is the sixth volume by Mr. Geoffrey Johnson. These forty-three poems reflect many moods from " Matins " with its " unreflecting swift delight in little things " to " Brief Interlude " with its passionate resentment at injustice and " Irrelevant," serene in its confidence that

> ...Beauty and Joy and Holiness,
> Admired or scorned, eternally abide.

E.

The Testament of Democracy. By Prof. M. V. KRISHNA RAO, M. A., B. T. (Vidyanidhi Book Depot, Mysore. As. 8) A well-written and thoughtful study of practical problems from an idealist view-point, in which the author traces the shortcomings of democracy to failure to live up to affirmations of human brotherhood. A painted flame gives no warmth. Several approaches are examined ; the Nazi one is condemned ; the Gandhian solution attracts the author most.

E.

The Problem of Aborigines in India. By A. V. THAKKAR. R. R. KALE Memorial Lecture, 1941. (Gokhale Institute of Politics and Economics, Poona 4. Re. 1/-) Of the several problems dealt with here, poverty, illiteracy and ill health bear heavily upon many more of our people than the 6½ per cent. which the aborigines represent, though in the case of the latter these difficulties are aggravated by other factors—the inaccessibility of tribal areas, administrative deficiencies and lack of leadership. Shri Thakkar offers sound suggestions for amelioration, but arousing the public conscience to the plight of these younger children of Nature is a preliminary necessity.

E.

It Has All Happened Before. Selected and translated by KATHLEEN FREEMAN, D. LITT., with a Foreword by GILBERT MURRAY, O. M. (Frederick Muller Ltd., London. 1*s.* 3*d.*) A collection of startlingly apposite excerpts on dictators and related themes from publicist-patriots of ancient Greece. How little we have changed !

E.

ENDS AND SAYINGS

"_____ends of verse
And sayings of philosophers."
HUDIBRAS

The timeless bond of friendship that unites the two great peaceful nations of the East was invoked by Shri Rathindranath Tagore in welcoming to Santiniketan Marshal and Madame Chiang Kai-Shek on the 19th of February. From the very dawn of history and civilisation, he declared, India and China had stood together in sympathy and understanding. He recalled the efforts of his late honoured father to revive that ancient cultural amity, which had languished for want of fostering; efforts which had flowered in the Cheena-Bhavana at Santiniketan, a symbol of unity between the two peoples.

Both the distinguished guests replied appropriately, referring appreciatively to Dr. Tagore, but both stressed the responsibility of those who survive. Madame Chiang Kai-Shek held up to the students of India the inspiring example of the educated youth of China who have

> kept the mind of China awake and the torch of flaming patriotism burning brighter than ever....The principles of humanity demand a dynamic attitude towards life....Your noble founder, I believe, wanted you to prepare yourselves to become leaders.

Noblesse oblige. The educated are the natural leaders of the masses, who look to them for patterns of thought and of action. "The world follows whatever example they set." And Madame Chiang is right in pointing out that mere passive goodness is not enough, that an absence of hatred so negative that it did not make it impossible for others to perpetrate wickedness and wrong would be a dead and cold thing. Especially in these days of strain and stress is it imperative that the educated minority should set the example to the masses of a virile, fearless attitude, a courage that no winds of circumstance can shake because it is founded upon the rock of confidence, confidence in the Law of Justice and in the deathlessness of the soul of Man.

At long intervals there is a spiritual flowering before which the materialist stands baffled. Such was Dnyaneshwar, the youthful thirteenth-century saint-poet of Maharashtra who, dying at about the age of twenty, might seem an almost legendary figure if he had not left a literary legacy of profound and permanent worth in works which no writer of Marathi before or since him has equalled, far less surpassed. He was no aspirant to literary or other honours. He wrote in the language of the people, out of his compassion, to unlock to the common man the treasures in Sanskrit to which the learned alone had had access. To name the phenomenon glibly as precosity is not to account for it. The more deeply it is considered, the more untenable appears any other hypothesis than that it represented the fruition of

prior lives of spiritual striving and realisation.

Dnyaneshwar was in himself a powerful proof of the possibilities within human attainment, the way to which Shri Manu Subedar defends in the introduction to the second edition of his English translation of the *Dnyaneshwari*, first published a decade ago. Those familiar with the *Gita Explained* by Dnyaneshwar will rejoice that a new edition of the English translation of this great classic is being made available (Published by the Translator, Pali Hill, Bandra. Rs. 5/-). We wish that space permitted reproducing Shri Subedar's Introduction in full.

He deals with the bankruptcy of materialism in thought and in action. Against the rule of the jungle practised for centuries by European nations in other continents and now against each other, Shri Manu Subedar sets the conviction, inspired by Indian tradition, that

> there can be no lasting peace, and the best qualities, which ennoble humanity, cannot be brought to the surface until greed and injustice are eliminated, until artificial barriers of race and colour are demolished and until the claims of common humanity are acknowledged as supreme.

The doctrine of "Maya" (illusion) underlies the deepest speculations of the metaphysicians of ancient India, Hindus and Buddhists alike. The modern world is impatient of metaphysics ; the world of the senses is, for how many millions, the most solid of realities, if not the only real ! Shri Manu Subedar challenges that absorption in the world of matter when he maintains in the Introduction to the new edition of his translation of the *Gita Explained* by Dnyaneshwar that

> Real knowledge is the knowledge of the soul.... Spiritual life is not merely a supplement to worldly life. It is the reality as against the sham on the physical plane.

It is in line with the best Indian tradition that Shri Subedar puts forward the ideal of spirituality as a way of life not for the cloister but for the market-place. The spiritual awakening by which comes into operation a consciousness superior to the mind—*pace* modern psychologists !—does not take men out of the world but "produces selfless and enlightened men to sustain the life of the world."

The man who has unfolded the higher consciousness lives in that larger vision while performing duties in the world, with full concentration but without attachment, appearing outwardly like other men but inwardly experiencing peace and joy ineffable. The Dnyaneshwars, alas, are few, but even a touch of spiritual consciousness changes the perspective, alters the relative values, inspires the conviction of the unity of all life and frees a man in some measure from the limitations of self, race and time.

> He alone can set himself free and no one can help him or harm him. If a cartoon were to represent the situation, it would be a tiny man with a big, oppressive and cruel world rushing at him. The smallest spiritual awakening would, however, reduce the size of the world and increase the size of the man.... It would no longer be a big object rushing at a small man. It can be rendered a very small object, which the big individual is observing. He is calm. He is indifferent. This transformation is often spectacular in some individuals. It has been experienced now and then by all during their existence. It can be firmly, constantly and permanently installed only by constant spiritual exercise. This is the intermediate stage of spiritual growth. The final stage would be that the man and the world would be one, functioning har-

moniously....That last stage is beyond the reach of most people, but it is good to know...that some in this world at different times have reached this stage of realization.

It is not an easy path, he admits; it takes courage and rigid discipline. "There is a daily sliding down to be put back like the winding of a clock every day." But "the fruit of this discipline and this hardness is sweet." Today, when the outer prospect is so bleak, men may be readier than in brighter days to seek the inner bliss from which no outer circumstances can detract and which they are as powerless to disturb.

The Imperial Veterinary Institute at Mukteswar boasts the possession of an eighteen-year-old cow, "probably the oldest cow in India." Was it Virgil or Cicero who said that he would never sell in its old age an ox that had served him? The modern scientist has found a better reward than sale for faithful bovine service. There is something sardonic in the report of the Estate Manager of the Institute in the "From All Quarters" section of *Indian Farming* for February 1942:—

In view of her age...it was not considered advisable to use her any longer for dairy and breeding purposes. She has now been retired from the dairy herd and transferred for experimental work on diseases. It is hoped that the closing years of her life will be productive of some real good for her own species, so that her contribution in this new sphere may be in keeping with her past record of service.

This bland announcement is an affront to the sentiment of reverence with which the millions of Hindus look upon the cow. But it is more than that. More even than a sad commentary upon human gratitude. Animal experimentation which inflicts suffering, whether by vivisection or by inoculation with the bacteria of disease, is morally wrong. The pain caused is none the less for being inflicted in the name of science than if it were done in a spirit of wantonness. The most spectacular results could not justify cruelty but, as a matter of fact, whether any good has come from such experiments is more than questionable. How could it, in a universe of law with its accurate adjustment of the balance between action and reaction? Certainly any good claimed from such experiments is out of proportion to the iniquity involved. Bernard Shaw was not far wrong when he compared vivisection to setting London on fire to test a fire extinguisher.

The late Karel Capek's article "On Work," keen for all its whimsicality, which, translated from the Czech original by Dora Round, appeared in *The Central European Observer* for 28th November, holds some consolation for us in the birth-throes of a new age. The reactions of individuals watching work being done afford an index to their character. Some revel in "the pleasant sensation of mastery and power." Like generalissimos in action they command the workmen; they enjoy violent haste and feverish effort and add to the confusion by their own shouts and noise. To others, the disturbance of ordered ways that renovation commonly involves is an affliction to be borne with what patience they may. They lose sight of the beneficent effect expected in the discomfort of the process.

Finally there are a race of builders who derive indescribable ecstasy from causing

something to be done; they do not hear the hammer blows or the rasping of files, but the joyous and passionate stirring of life.

It is of this race that we must be to endure bravely the tribulations of these times.

The divine energy of Nature manifests itself not only in creation, not only in preservation, also in the destruction of the old which is the first step towards regeneration. Man, the child of Nature, in the exercise of the free-will that is his, also builds, preserves, tears down; the destruction wrought by men, like the mischief of irresponsible urchins, is sometimes wanton, purposeless, but even evil may at last be turned to good.

Destruction for the sake of destruction is an abnormality, a perversion, a sin against Nature, who destroys but to build better. Vast masses of mankind, allying themselves with the dark forces of disaster, are today devoting all of their energies to tearing down, destroying. The wounds made will be long in healing; but they will heal at last; we can be sure of that. The recuperative energy of mankind as of Nature is great, nay, inexhaustible. And rarely is an illness, individual or corporate, wholly physical. Evil energies and tendencies, psychic and mental, are got rid of along with the unhealthy elements expelled by operation or purgation from the physical frame.

When the wave of destructiveness has spent its force and has ebbed back into the dark past out of which it rose, then the real task, the great work of building will remain to do. Let us keep our eyes on that constructive effort which will call for all that we have of imagination, of capacity, of faith in the divine potentialities of man; let us hold fast through all trials and be ready, when the wreckage of the civilisation that was has been cleared away, to build a nobler one four-square on justice, human perfectibility and progression and the brotherhood of man.

The tonic value of a clear conscience, individual or national, comes out in Sir Andrew McFadyean's article in *The Atlantic Monthly* for November under the title "Don't Do It Again!: A Liberal Looks at Germany." For he traces Hitler's dominance in Germany and lawlessness abroad not only to economic and political causes within the country but also to the failure of Germany's former enemies to protest effectively against Hitler's successive coups, until almost too late, and that failure in turn to the uneasy conscience which he claims had made cowards of them all. The fantastic and impossible reparation demands, the absurd assumption that in a world so closely knit as ours today it was possible to keep one large nation in economic depression without injurious effect on the prosperity of other nations, the failure to implement the hopes held out of a new world order, the absence of any steps towards the universal disarmament which was to have followed the disarmament of Germany, the acquiescence of other nations in acts of aggression by Japan and by Italy as well as in Hitler's tentative essays in international impudence, all gave "the German people...reason to believe that force does pay and that reliance on a source of international justice provides no dividend." And part of the "consistent weakness in the policy

of Germany's ex-enemies" Sir Andrew lays at the door of "the uneasy British feeling that Germany had had a raw deal."

For all the common-sense which he otherwise exhibits, Sir Andrew himself has caught enough of the war contagion to maintain that Germany's aggressive power must be crippled after this war while the other nations remain armed —because German mass docility and stupidity have proved a public menace. Only if the Germans had a monopoly of either quality, or of the even less engaging defects which they have undeniably exhibited, would this proposition be without hypocritical implications; to say nothing of Sir Andrew's further sop to Cerberus in sanctioning summary justice to the demented doctors and the sadistic warders, figuratively speaking, of the German madhouse! A mischievous proposal which too many who should know better are making today.

But in some directions his vision is unimpeded, admirably detached, as when he recommends:—

> Let our first concern be to throw open doors and windows; let us make it our painstaking object, by most skilful and scrupulously honest means, to reveal to the German people the truth about the history of Europe in the last ten years—and the unvarnished truth must include a recognition of our own shortcomings.

Let those who draw up and administer the terms of settlement remember: Uneasy conscience; uneasy peace. If the victors would be immune from twinges of remorse that would sap their resolution in moments of crisis, then indeed "justice, incorruptible by fear, partiality, or indifference" must steadfastly prevail.

The need of today's children for some offset to the hardening effect of familiarity with violence, whether at first- or second-hand, was emphasized by Warren W. McSpadden, writing in *The National Humane Review* (U. S. A.) for September on how humane education can keep alive the sensibilities of the child. Not alone in the totalitarian states, he declared, with their deliberate thwarting of the development of sympathetic feeling; also in other countries, even in the then nominally neutral U. S. A., was there increasingly facile acquiescence in violence and in force, a growing callousness to suffering.

> This is not to say that force and violence have been or are being condoned, much less approved, by the great majority of our population; but it is to say that our sensitivities to these forms of conflict are being gradually, almost imperceptibly, dulled. As in the waning years of the Middle Ages, conflict and violence are again entering into more and more aspects of our daily living. Nor is there escape. If we do not meet with it in actuality, then we certainly live through it vicariously. Take the radio as one of many examples. The news of force and violence are flashed to us within a few moments of their happening and many times during a day. It is not unusual to have the peace and quiet of a symphonic programme interrupted in order to shout out a newsflash involving violence. As a result, our sensitivities are being constantly lessened. The human nervous system is incapable of sustained reaction to similar stimuli over long periods of time. Events of castastrophic proportions are required to produce deep emotional feeling.

It is grossly understating the fact to say that children "no less than adults" are subject to the conditioning effects of the prevailing atmosphere of chaos and disorder. The average adult consciousness is like a mirror; most events reflect themselves and pass; but the child mind is a sensitive plate;

impressions made on it may last a lifetime; attitude patterns especially may be deeply etched. It is a sound instinct that has ever prompted the shielding of children as far as possible, during their most sensitive years, from the knowledge of vice and of cruelty.

Leaving society aside for the moment, altruism is as indispensable to individual mental and moral well-being as freely circulating blood is to physical health. Sympathy is natural to the human being, an instinctive response to the innate sense of human solidarity; it must be fostered and encouraged in the child. Humane education is desirable, to inculcate gentle kindness to life in all forms, but more important is the example set by those who immediately surround the child, in their attitude no less than in their actions.

That loyalty to the moral law is compatible with quite different formulations of what morality demands and implies, a proposition urged by Dr. W. H. Lofthouse in his article on "The Good as Means and as End" (*Philosophy*, October 1941) is fairly obvious. Customs and social conventions differ, temporally and geographically.

To say that there is no such thing as moral law because in some societies cannibalism is allowed and even recommended or enforced, and in others polygamy, would be as foolish as to say that there is no human language because some men talk German, others Swahili, and others Kanarese.

But is not that because morality is less a question of manners than of motives? That action is morally good which, motivated by a pure sense of "oughtness," is performed with detachment and with full attention.

Dr. Lofthouse is a hedonist in finding the determining factor in every decision between two alternatives "that which we expect in the long run to prove the less unpleasant," but he admits that while no one law may command universal moral assent, "yet it would seem that without obedience to some law, men have never been able to live."

Debatable in the light of Eastern philosophy as may be Dr. Lofthouse's contention that satisfactions that would be impossible apart from common life "exceed anything that can be enjoyed in solitude" there is a kernel of truth in true progress's consisting in the gradual widening of the group with which we share till it embraces the whole human race; also in his perception of the source of the moral law. All satisfactory conduct, he declares, is dependent on the recognition "of the interior pattern, which we can only thwart at the price of self-contradiction." Law

rises from within. It applies to us all, and is linked to all that makes life worthy or even possible, whether we think of the physical, the mental, or the spiritual. Like the laws of health, it may be said to authorise itself.